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### CHRONICLE

**American Princes of the Church.**—Monsignor Niccolò D'Amico, pontifical master of ceremonies, after the formal announcement of the new Cardinals in consistory by His Holiness Pius X, left the Vatican forthwith to carry to each new Cardinal the official notice of his appointment. He was accompanied by Cardinal Merry del Val, the Papal Secretary of State. They drove to the American College, where they were met by Bishop Kennedy, the rector, and accompanied to the hall of the college, which was decorated with the cardinal red. Many prominent ecclesiastics from America witnessed the ceremony that followed, when the master of ceremonies was introduced and handed to the Cardinals Falconio, Farley and O'Connell the formal notices of their elevation. At the same time the Cardinal Secretary of State and the Pontifical master of ceremonies congratulated them heartily.

**Cardinal Falconio's Address.**—In acknowledging for himself and the other American Cardinals the honor conferred on them, Cardinal Falconio said:

"I rejoice that it falls upon me as dean to offer our sincerest thanks and most profound homage to His Holiness for graciously deigning to raise us, despite our unworthiness, to sublime dignity. While by this solemn act the Pontiff confers the highest honor upon us in our personal capacity, he also honors the noble, young and powerful nation which is proud of its free institutions. He confers, likewise, a very great honor on the faithful Catholics of that nation, who are truly great and worthy of their high reputation, and whose steady progress under the aegis of sane Christian liberty wins the admiration of all. This unique honor withal comes to us

less by reason of our personal merits than because of the exalted opinion which the noble mind of the Pontiff entertains of the flourishing condition of the Catholic religion in the United States."

Cardinal Falconio concluded his address with renewed thanks to the Pope, for whom he expressed his love and a wish that His Holiness might have a long and happy reign. Cardinals Farley and O'Connell also expressed their gratitude. The speech of Cardinal Falconio is considered as supplementary to the Papal allocution, as it expresses the sentiments of the Holy See toward America. The substance of the speech, it is said, had been agreed upon by the Vatican, as the nature of the allocution did not allow the Holy Father to refer in such enthusiastic terms to one particular nation while so many are represented among the new Cardinals.

**McNamara Brothers Confess.**—James B. McNamara pleaded guilty to murder in the first degree in Judge Bordwell's court, Los Angeles, December 1. His brother, John J. McNamara, secretary of the International Association of Bridge and Structural Iron Workers, entered a plea of guilty to dynamiting the Llewellyn Iron Works, in Los Angeles, on Christmas Day, 1910. James B. McNamara's confession clears up the mystery of the explosion and fire which on October 10, 1910, wrecked the Los Angeles Times building, causing the death of twenty-one persons. For nineteen of these deaths the McNamara brothers were indicted. Both men's sentences were set for December 5.

**View of the Situation.**—When the McNamaras were charged with the Los Angeles Times murders, Samuel Gompers, President of the American

Federation of Labor, denounced their arrest as "the first act of a tragedy contemplating the assassination of organized labor." Frank Morrison, Secretary of the Federation, declared it was "an infamous outrage." On hearing of the confession Mr. Gompers said: "I am astounded—I am astounded beyond expression. My credulity has been imposed upon." The press of the country is united in its condemnation of the leaders of the labor unions for their activity in defense of the confessed dynamiters. "Damnably folly," "lack of sense and decency," "fatuous policy" are some of the characterizations of the *New York Tribune*; "stupidity" and "virtual champions of murder and violence" are the comments of the *New York Evening Sun*. Some would have it that the cause of labor is damaged irreparably. Others would read labor union leaders the salutary lesson that organized labor must not turn over its machinery to demagogues, crooks and criminals, nor should it either wantonly or stupidly make itself the tool of systematized murder and anarchy. The *New York Herald*, which abstained from comment while the case was before the court, says: "Fraternalized workingmen everywhere who have been contributing from their wages to the defence fund will now realize what they have not realized before. They have been led badly. Leadership that ends in such a situation for some millions of respectable men is not the leadership that will bring permanent improvement to the conditions of wage earners." "Though the exposure of this dastardly crime will for the moment discredit organized labor deeply," says the *Evening Mail*, "it will do it good in the long run." The statement of William J. Burns, the detective who arrested the McNamaras, is worthy of record. "I have maintained all along that organized labor was not responsible for the Los Angeles outrage," said Burns. "The labor movement is not responsible for the McNamaras or for the long list of crimes they have committed in various parts of the country. It is the radical element of our country, the element allied with the anarchists, that is to blame."

**Forty Battleships Needed.**—Secretary of the Navy Meyer, in his annual report, made public last week, declares that a total of forty battleships, with a proportional number of other fighting and auxiliary vessels, is the least that will place our country on a safe basis in its relation with other world powers. "While at least two other powers have more ambitious plans for the building of warships," he says, "it is believed that if we maintain an efficient fleet of this size we shall be safe from attack, and that our country will be free to work out its destiny in peace and without hindrance." The Secretary's list of obsolete battleships includes the famous old Oregon and her sister ships the Indiana and the Massachusetts. Nine others should, in his opinion, be replaced before 1920. He regards it as a waste of money to try to repair old vessels and bring them up to date, citing the case of the old New York, now the Saratoga,

where 51 per cent. of the original cost, or \$1,547,071, was spent on alterations without making her equal to a modern vessel.

**Mexico.**—The long-standing practice of Mexican citizens living in Texas near the Rio Grande has been to convey their dead across the river for burial. The Mexican authorities recently halted one of those sad processions and rudely ordered the coffin to be opened. It was nicely filled with rifles. The frequency of the funerals and the sameness of the mourners had aroused not wholly unfounded suspicion, as the sequel showed.—Several officers of high rank in the regular army have received handsome offers purporting to come from General Bernardo Reyes for their services against the present administration. One of the recipients has given his letter to the press. What lends color to the statement is that the communications were sent to old friends of Reyes.—The Congress took no official notice of the first anniversary of the outbreak of the Madero revolution, but the President closed all executive offices and ordered the national flag displayed on public buildings.—The warlike disturbances in Chiapas are blamed upon Guatemala, whose motive is supposed to be so to embroil the administration in domestic outbreaks as to prevent any interference in the work for combining the five Central American republics.—One of the influential newspapers of the capital has intimated in guarded phrases that it would be well for Diaz to return.

**Panama.**—Several deaths from bubonic plague are reported among people who had recently come from Ecuador.

**Canada.**—The shipments of wheat and flour from Montreal during the past season were considerably less than those of last year. This is to be accounted for by the smaller amount held over on account of last year's short crop and the lateness of this year's harvest.—The Montreal *Star* has received a letter from the owner of large farm in Saskatchewan. He says that the newspapers have concealed much concerning the damage to the wheat crop in that province. His crop, he says, is almost a total loss, and he fears greatly for the smaller and newer farmers who are in debt.—The Superior Court of Quebec has been petitioned to order the removal from the electoral lists of Rigaud municipality, the professors and teachers of Rigaud College, on the grounds that, having taken vows of poverty, they have no income, and that, even if they had not such vows, the nominal sum each is supposed to earn for the community would not suffice to put him on the lists.—Bishop Farthing and other Protestant ministers continue to befog the facts of the "Ne Temere" question, assuming that the Catholic Church has special privileges in matrimonial matters in the Province of Quebec, and that the Protestant clergy are authorized to officiate at all marriages, both of which are absolutely untrue.—The de-



bate on the address brought out great bitterness between parties in Parliament.

**Great Britain.**—Sir Edward Grey gave his statement in Parliament on the recent complications with Germany in connection with Morocco, and said what everybody expected him to say. His speech contained three points. First, the occupation of Agadir touched British interests, which the Government must defend. Having failed to obtain assurances from Germany, the Government put Lloyd George up to make his famous speech. Second, England is not jealous of German expansion, provided this does not mean British contraction, and is very anxious to live at peace with Germany. Third, it is also resolved to maintain the understanding with France. Opinions differ as to the effect of this speech on English and French relations. Some hold that they are unchanged; others, viewing the insistence on the fact that the Agadir incident touched British interests as the defence of the warlike stand made by the Government, are inclined to believe that had Germany acted more diplomatically, avoiding every challenge to England, and leaving Agadir to be the prize of victory, either in arms or in diplomacy, England would have left France to its fate and Germany would have had a naval station at Agadir.—There has been a great change at the Board of the Admiralty. All the naval lords except the third have been replaced by others. This seems to be the result of the charges of naval inefficiency in connection with the late crisis.—Lord Robert Cecil, Unionist, has been elected in the Hitchin division of Hertfordshire by a majority of 1,633, in a poll of 9,451. This is an increase of 342 over the majority of the general election.

**Ireland.**—The Blue Book issued during the last week of November contains some exceedingly gratifying figures regarding the criminal statistics of Ireland for 1910. There was a decrease of 4,426 in the number of persons (64,322) tried for drunkenness in Ireland in 1910 as compared with the preceding year, whilst the offenses against property, with violence, showed a decrease of 181. The offenses against property without violence, which are principally cases of larceny, form about 70 per cent. of all indictable cases reported to the police during the year.—The Scholarship schemes adopted by the County Councils have apparently helped to create a healthy stimulus throughout the schools of the country, and to bring to the front a number of talented youths who otherwise might be unable to secure the advantages of higher education. When the schemes have been in operation for a few years the new universities will have a wide and fruitful area to draw upon. The press of the country notes this with satisfaction, since with the dawn of Home Rule near at hand the country will require the service of well-trained and well-educated men.—The Most Rev. Dr. Healy, Archbishop of Tuam, has received information from Rome that the Very Rev. James Naughton, Presi-

dent of St. Muiredach's College, had been chosen to succeed the late Dr. Conmy in the see of Killala. The news is heard with general satisfaction in Ballina, the native town of the Bishop-elect and throughout the diocese. Dr. Naughton has been a general favorite with his brother priests during his ministerial service in the diocese.

**Italy.**—It has been formally announced that the session of Parliament is indefinitely postponed, the administration evidently being determined on keeping a free hand for the war.—The nation continues to be agitated over the reports of the killing and mutilation of the soldiers by the Arabs in Tripoli. The churches in Rome and other cities are filled daily at the requiems for members of some of the best families, the war sparing neither high nor low in its list of the dead. The hospitals at Naples are fairly filled with the wounded, who have been brought back from the African coast. One steamer brought no less than seven hundred sick of the cholera, who have been placed in a lazaretto established at Nisida, a short distance out of Naples. And the end is not yet.—Final figures of the census give 34,686,653 inhabitants for all Italy, an increase for the past decade of 2,211,400.—In reply to a deputation advocating "æsthetic education," the Minister of Education said he was thoroughly convinced that "education in the beautiful should replace education in the so-called moral."

**Persia.**—A letter to the *London Times* from Mr. Shuster, the American Treasurer-General Persia employed to reform its financial system, protests vigorously against Russian and British aggressions in Persia. Then Mr. Shuster learned from an inspired answer that Persia is not independent, but "stands in the relation to the two powers as a minor to guardians." The Persian Parliament refused to comply with Russia's ultimatum that Mr. Shuster be dismissed, so troops have been sent to Teheran to enforce Russia's demands. As the American Treasurer-General is in Persia merely in a private capacity our government will not interfere, save to protect him from threatened violence.

**Spain.**—Exporters are profiting by the trouble between Italy and Turkey, and are trying to capture the market for cotton goods, preserved foods, and oil. The famous *Compañía Trasatlántica* contemplates putting some steamers on the route to Turkish ports, both in Europe and in Asia.—At the recent local elections the Catholic candidates in every important city were successful, even in Barcelona and Cádiz. In the former city the Catholics polled 26,600 votes against 23,700 for the party of Lerroux, which showed a falling off of 7,873 since the preceding election. The Socialists lost about half as many as the Lerrouxists.

**China.**—The Imperialists seem to be gaining ground. Han-Yang and Wu-Chang, two revolted cities, have been

recovered, and a concerted attack on Nanking has resulted in its capture by the revolutionists. Through the intervention of Sir John Jordan, the British Minister, a three days' truce at Wu-Chang has been granted. Li Yan Hung, the leader of the rebellion, has been conferring with representatives from eight disaffected provinces, with a view, it is said, of making peace with Yuan Shi Kai, the dynasty's Prime Minister. The United States has offered China the services of 2,500 troops to assist in keeping open the railroads from Peking to the sea.

**Portugal.**—The administration has expressed the intention to permit the monarchists to invade the country without resistance, should they make another attempt against the republic. The object is to surround them and destroy them when they are too far from the border to make their escape into Spain.

**France.**—The grand Rabbi of France has written to the *Univers Israélite* a strong protest against the expulsion of the Little Sisters of the Assumption. The Municipality of Paris has condemned the action of the Government, and associations of workingmen and a committee of prominent citizens are organizing an active campaign in favor of the Sisters.—The Council of State has declared illegal the edict of the Mayor of Montagne-sur-Avignon forbidding all religious ceremonies outside the church.

**Germany.**—The speech of Sir Edward Grey, to which Germany had looked forward with great expectation for a possible friendly understanding with England, has not very materially altered the situation. Yet it has undoubtedly made a future conciliation far more possible, and has somewhat quieted the irritated feelings of both nations. The speech was in part a direct denial of Kiderlen-Waechter's statement regarding the long silence of England after Germany had offered its explanation for sending the Panther to Agadir. Had Germany clearly expressed her purpose as early as July 4 not to seize upon any part of Morocco the entire difficulty might have been avoided. Such is the statement made by Sir Edward Grey.—In answer, it is said that England could easily have ascertained the intentions of Germany in regard to Morocco by making the necessary diplomatic inquiries. The explanations of Sir Edward are not looked upon as satisfactory by the German press, although considerable regard is shown for him personally, and a somewhat friendlier tone is assumed than before. The *Kölnische Zeitung* asks its readers to forget the past and trust in the assurances that German interests will hereafter be more fairly treated by England. Other papers are less favorable and fail to find in the speech any rebuke administered to the interpretations placed by the French and English press upon the utterances of Lloyd George. "Sir Edward Grey

and Bonar Law," says the *Berliner Tageblatt*, "were correct in their remark that a German-English war would be so terrible an event that it ought never to be looked upon as unavoidable. All reasonable people are certain that it is avoidable; but peace depends not merely upon the sentiment of Germany, but likewise upon the course of politics pursued in England." The hint is thrown out in official circles that England will soon have an opportunity of proving in a practical manner that she has no intention of preventing the expansion of Germany and of interfering with all her projects. What new enterprise is referred to has not been made public. Deeds and not words are, therefore, to be the test of that mutual good will which is desired by the German people.—The last scene, as we may hope, of Germany's part in the Morocco drama was enacted when on November 27 the German cruiser Berlin, which had replaced the Panther at Agadir, was recalled by the Government. "Since all is quiet at Agadir," reads the message, "and danger of life or property no longer exists for the German residents, the cruiser Berlin is ordered to begin its return voyage on the morrow." The signing of the Franco-German agreement is looked upon as a mere formality.

**Austria.**—The Austrian House of Representatives, filled with the most varied and discordant national elements, has again become the scene of violent riots on the part of its members. The tumult lasted for an entire hour and serious injuries were only with difficulty prevented. The Minister of Justice, Dr. von Hohenburger, in the course of a debate had defended the Government against attacks from the side of the Czechs, and had allowed himself the expression "German-Bohemia." Instantly an uproar ensued and shouts were heard: "There exists no such land!" "It would mean a division of Bohemia!" With a common impulse all the Czechs arose and rushed forward to storm the Ministerial Bench, where Dr. Hohenburger sat. The German representatives in turn leaped from their seats to defend him. The Minister meanwhile retired from his place and several of the cabinet members quietly disappeared from the hall. Only after an hour of disturbance could peace be sufficiently restored to continue the session.—The trial of Njegus Wawrak, the Dalmatian Socialist, who on October 5 fired several shots at the Minister of Justice, Dr. von Hohenburger, has now begun, and is attracting a vast concourse of people. The accused, who is only twenty-five years old, states that he was filled with uncontrollable fury when he fancied he perceived the Minister of Justice smiling during the speech of the Socialist Representative Adler. It appears that Wawrak has been for years an inmate or an asylum for the insane; but specialists give it as their opinion that although he is mentally weak by heredity, yet he was not insane in the sense of the law at the time of the deed, and is therefore accountable.



## QUESTIONS OF THE DAY

### A Socialist Concept of Truth

A method of campaign against the Catholic Church in vogue among Socialists of every country is constantly to accuse her speakers and writers, and most especially her priesthood, of an open and unscrupulous conspiracy against the truth. "We charge," writes the editor of the *Sunday Call* in one of the October issues, "that the Federation [of Catholic Societies] and many prominent papers have deliberately, viciously and with full knowledge of their own dishonesty, entered on a campaign of misrepresenting Socialism and of vilifying Socialists. We charge that the campaign of organized slander in which so many clergymen take part, where it is not founded on absolute criminal viciousness, is founded on criminal ignorance."

Nothing could be more absurd than to imagine that the faith of Christ could be spread by the teaching of falsehoods or His Church erected upon the quicksands of untruth. Whatever errors or undue generalizations Catholic speakers may have unwittingly been guilty of, the Church most certainly can never countenance a want of knowledge or of truth in her defenders. A child would know the folly of the rule so glibly ascribed by Socialists to the Catholic Federation and to zealous priests in general, "that the shortest way to heaven is to lie about the Socialists."

In view, however, of the accusations of untruth which are constantly leveled against the Church, and which often form the last resort of Socialist tactics to discredit her before the world, it may be interesting to study the logical deduction of Marxian Socialism regarding the concept of truth itself. Kautsky thus expresses it in the *Neue Zeit*, the well-known Socialist organ of which he is the editor: "One of the most important duties is that of truthfulness to comrades; towards enemies this duty was never considered binding" (October 3, 1903).

This statement is luminous. Kautsky is to-day the leading spokesman of German Social Democracy. In the passage quoted he not merely speaks for himself, but for Socialists in general. His observation has been, he tells us, that truth towards enemies was never considered binding upon the adherents of Socialism. Naturally, his statement aroused indignation, since it was not a flattering confession to make in public, but when at a Socialist gathering in Hamburg a motion was placed before the meeting to repudiate his words, the motion was lost. ("Der Social Democrat hat das Wort," Dr. Kaeser, 3rd ed., p. 190. "Morality of Modern Socialism," Ming, p. 136.)

This doctrine is more formally set forth in his "Ethics and the Materialistic Conception of History," the standard book of Socialist morality, which the *Call* recommends as one of the four most important classics

that every teacher should master before undertaking the great responsibility of training the minds of the young in the Socialist Sunday Schools. Charles H. Kerr, the leading Socialist publisher in the United States and editor of the *International Socialist Review*, says of it: "This is on the whole the most satisfactory work on ethics from the Socialist viewpoint" ("What to Read on Socialism," p. 45). Kautsky, as he intimates, is well qualified to interpret for us the Socialist mind, being the literary executor of Marx and Engels.

After telling us in this book that the human herds have been developed from the herds of social animals, and that the latter have social instincts only for members of their own herds and not for others, Kautsky argues that we must look for the survival of these conditions in the human animals of to-day.

"One of the most important forms of the struggle for existence," he says, "is the struggle of one herd against others of the same kind. Hence a man who is not a member of the same association becomes a direct enemy. The social impulses do not hold good for him, but directly against him. The stronger they are the better does the tribe hold together against the common foe. The social virtues, mutual help, self-sacrifice, *love of truth*, etc., apply only to fellow tribesmen, not to the members of another organization" (p. 156).

Thus the greatest living exponent of Socialist morality deduces from Marxian materialism, which is the only foundation of what we know as Socialism to-day, the freedom from all obligation in the matter of truth where enemies are concerned, among the first of whom they rank the Catholic Church. Indeed, a falsehood which will help the cause is an act of social virtue, while the utterance of a damaging truth is a flagrant immorality. Such is the explicit teaching of their chosen spokesman, and the logical conclusion of the Socialist theory. "Only the lack of mere social impulses and virtues," he tells us, "which man has inherited from the social animals, is to be regarded as absolute immorality" (p. 193). It is set forth in the book which has received the highest recommendations of Kerr and orthodox Socialists in general as "the most satisfactory work on ethics from the Socialist viewpoint," the ideal guide-book for the Socialist Sunday school teacher. "The moral ideal," Kautsky teaches, "is nothing else than the complex of wishes and endeavors which are called forth by the opposition to the existing state of affairs" (p. 199). Lying, slander, and violence are therefore licit and virtuous if only they are practiced in opposition to the existing order of things.

We have carefully refrained from making any personal accusation. We have merely listened for a brief space to the great teacher whom Socialists have pointed out to us as the one who drew the waters of Marxian wisdom from the fountainhead itself. But we must admit that such principles seem to be almost universally carried out where there is question of the Catholic Church and of her priesthood, except in as far as ignorance of

the truth can palliate the statements which are made. We shall confine ourselves to a single illustration from our Socialist mentor, the *Call* (Oct. 2, 1910):

"And last, stealthiest, most sinister and unscrupulous of all the foes of Socialism, humanity, evolution and civilization comes the so-called Holy Catholic Church of Rome. The priests of this great business corporation and religion are, by training and through self-interest, opposed to any system of political, industrial and social reform and regeneration whose fundamental ideas and ideals are liberty, etc., etc. . . . For Romanism is built upon autocracy, dogma, ignorance, inequality, enslaved thought, blind credulity, dog-like obedience and hostility to all human enlightenment and progress. The papacy has invariably fought truth to the last ditch, and its history is a record of fanatical intolerance, hatred, malice, greed, cruelty, falsehood and blood-lust. Once in a while some big-hearted, big-brained, courageous priest, like the late and great Father Thomas McGrady or Father Hagerty, breaks loose from the soul-destroying faith and bravely takes his stand with suffering humanity."—(*Edmund Defreync*).

Similar instances of Socialist honesty or enlightenment may be found in any Socialist paper where the Catholic Church enters into question. They range from professed neutrality, with its cunning innuendoes, to open threats. Where serious arguments are deemed insufficient, ridicule is employed. Papers that are most anxious to make perverts from the ranks of Catholic workingmen are most sparing and covert in their attacks. But their general tone, as well as the literature recommended by them, always makes their attitude clear. How far this Marxian materialism is carried to its logical deduction, as Kautsky claims it is, does not rest with us to determine. Suffice it to say that we gladly admit in excuse, wherever this is possible, a want of knowledge of that Church which alone is founded on the truth and whose sublime mission it is to teach the gospel to the poor.

JOSEPH HUSSLEIN, S.J.

#### "The Poet of Her Children"

There is little poetry in Protestantism. Though the leaders of the sixteenth century revolt against the Church's authority were largely the "poets," so called, of the False Renaissance, they really had scant love or appreciation of the beautiful. For the most part they were a prosy, vulgar, roystering set, who found far more pleasure in quarrels and wassail than in discerning or expressing the beautiful. The early "Reformers" were vandals. In their desolating march through Northern Europe the heresies of Luther and of Calvin destroyed what was fair in art, venerable in antiquity, and tender in devotion. Where Protestantism triumphed beauty hid her face and fled.

Churches, cloisters, shrines and universities, statues, altars and painted windows, which were the heritage of ages and miracles of art, were pillaged and defaced by

mad fanatics. Apostolical doctrines, hallowed traditions and time-honored institutions were fiercely swept away. Pious practices and soothing rites that had brought comfort to the sorrowing hearts of half-a-hundred generations were suddenly declared empty forms or base superstitions and relentlessly abolished.

Then, when Protestantism in formulating her new theology began to choose out of the wreckage she had caused, the tenets and the ceremonies that most pleased her fancy, she seemed to show a perverse genius for rejecting much that was noble, touching or beautiful in the old religion, and with her frantic zeal for "purity and simplicity" in worship and dogma, succeeded only in achieving vulgarity, coldness and ugliness.

So Cardinal Newman in delineating with a master's hand even that Church which of all the Protestant sects was "the least deformed because reformed the least," pictures the Anglican system of his youth with

"A ritual dashed upon the ground, trodden on and broken piece-meal;—prayers clipped, pieced, torn, . . . shuffled about at pleasure, until the meaning of the composition perished, and offices which had been good poetry were no longer even good prose; . . . vestments chucked off, lights quenched, jewels stolen, the pomp and circumstances of worship annihilated; a dreariness which could be felt, . . . forcing itself upon the eye, the ear, the nostrils of the worshiper; a smell of dust and damp, not of incense; a sound of ministers preaching Catholic prayers, and parish clerks droning out Catholic canticles; the royal arms for the crucifix; huge, ugly boxes of wood, sacred to preachers, frowning on the congregation in the place of the mysterious altar; and long cathedral aisles unused, railed off like the tombs (as they were) of what had been and was not—and for orthodoxy, a frigid, unelastic, inconsistent, dull, helpless, dogmatic."

If this is a faithful picture of the coldness and emptiness of the Establishment, what would the great Oratorian have said of New England Calvinism in its palmy days, with its ugly meeting houses, long sermons, and extempore prayers, its "dissidence of dissent," and bitter hatred of rites and ceremonies. But the Catholic Church, on the other hand, to quote again the renowned Cardinal, "is the poet of her children; full of music to soothe the sad and control the wayward—wonderful in story for the imagination of the romantic; rich in symbol and imagery, so that gentle and delicate feelings which will not bear words may in silence intimate their presence or commune with themselves. Her very being is poetry, every psalm, every petition, every collect, every versicle, the cross, the mitre, the thurible, is a fulfilment of some dream of childhood, or aspiration of youth."

Suppose a great poet, to whom Catholicism was but a name, were brought beneath the spell of the Church's influence and gave an open mind to the study of her tenets and a discerning eye to the observation of her ritual. Would he not find in all he learned and saw a theme for a deathless poem? He would recognize in Catholic doc-



trines all that appeals to the heart's longings. Holy Mass, that mystic sacrifice of prayer and praise and expiation, he would behold following the sun around the world. Dwelling forever on the altar would be seen that dream of poets, "a present Deity" "comforting His own," and making His Blessed Flesh their daily food.

The Maiden Mother, whose prayers are her children's protection, and whose example keeps them pure, the heavenly citizens who at God's throne plead for men, the ministering spirits who guard and guide into eternal rest the pilgrims of time, are beautiful conceptions that could not but fire the imagination of our gifted inquirer. When he learned, too, what peace the Church's absolution brings to sin-tossed souls, what comfort fills the hearts of mourners as they pray for their departed loved ones, what confidence the last anointing gives the dying, our poet would be almost moved to tears.

Then the beauty of the Church's ritual and the splendor of her worship would appeal just as strongly to his responsive soul. The deep significance of the rites of baptism and confirmation, or the impressive simplicity with which the tremendous powers of the priesthood are conferred would not be lost on this ideal observer. If he watched a Corpus Christi procession or heard the divine office chanted or saw Mass celebrated solemnly, heavenly harmonies would echo through his heart and make his verse musical.

The form and hue of every vestment with which the Church clothes her ministers, the purpose and symbolism of every instrument she uses, would convey its meaning to our delighted inquirer. Their very names to him would be full of poetry. The stole, the chalice, the censer, the sanctuary lamp, the crozier, the pallium, the cardinal's robe, the Pope's tiara—each would have a language of its own. The changing beauties of the Church's Mass and office and ceremonial from Advent to Pentecost, her observance of the feasts of Our Divine Lord and His incomparable Mother, the commemoration in due order of virgins, confessors and martyrs, who have fought the good fight and won their crowns, "high festival, and gorgeous procession and soothing dirge and passing bell and the familiar evening call to prayer," would so inspire our poet that his fancy would take wings and enrich the world with a masterpiece.

Then, perhaps, his genius would paint in words that glow the unearthly beauty of the cloistered life or would describe those holy nuns who, "whether they remain in seclusion, or are sent over the earth, have calm faces, and sweet, plaintive voices, and spare frames, and gentle manners, and hearts weaned from the world, and wills subdued," while seeking and finding everywhere, "Christ, their all-sufficient, everlasting portion, to make up to them, both here and hereafter, all they suffer, all they dare, for His Name's sake."

These, no doubt, are some of the beauties our ideal poet would discern in the Church, and if the hereditary Catholic does not perceive them it is because he has

grown so accustomed to what he sees daily that it no longer impresses him, for "Everything is spoilt by use." But "in the fatness of these pursy times," when vulgarity and pretense are so widespread, the children of our fair Mother should learn to value properly the treasures of beauty they possess in the ordinances, ritual and doctrines of Holy Church. Let them reflect, too, that all this loveliness is not what could belong to a merely human institution, but rather is the heavenly radiance of a being instinct with divine life and the only teacher of morality, the sole guardian of faith, that can counteract with success the drift of our age toward the ugliness of anarchy and unbelief.

WALTER DWIGHT, S.J.

### The Sacred College of Cardinals

VI. CARDINALS IN FRANCE, SPAIN AND GERMANY.—The name of cardinal was looked upon as an honorable designation, as we see by the action of Pope St. Leo IX, who, in 1051, granted to the cathedral of Besançon in France the privilege of having in its chapter seven cardinals, who were permitted to wear the mitre in church ceremonies on the great feasts. A similar privilege was granted by Pope Eugene III to the cathedral of Cologne in 1152. Again, Pope Innocent III confirmed in 1209, in favor of the bishop and chapter of Orense, Spain, a custom which they had had "from time immemorial" of naming eight cardinal priests of their cathedral church. The shrine of St. James at Compostela in Galicia also had seven cardinal priests, through a favor granted in perpetuity by Pope Paschal II in 1108. Although Pope St. Pius V ordained in 1568 that the name cardinal should be reserved exclusively to the Cardinals of the churches of the city of Rome, his decree remained in abeyance as far as the two churches in Spain were concerned, for they did not drop the title from their lists of dignitaries until the adoption of the Concordat of 1851.

VII. PAPAL ELECTIONS.—When an election to the see of Rome meant a life of suffering and persecution, very often crowned with martyrdom, there was little likelihood that an unworthy candidate should present himself or find encouragement. The clergy chose him, the neighboring bishops confirmed their choice, and the faithful in general were present to testify to his worthiness. Thus, in the first century, a Syrian, St. Evaristus, in the second an African, St. Victor I, and in the third a Dalmatian, St. Caius, sat in the chair of Peter. But when the Papacy, released from the persecutions of pagan Rome, began to take its proper place in the world, all the resources of worldly power and craft were drawn upon, from time to time, to exalt now this candidate, now that, as politics or family pretensions or brute force might dictate. Some robber baron at Rome forced his candidate upon the people, or some German emperor named the occupant of the see.

Pope Stephen X, a saintly and devoted Benedictine monk, seeing that his end was approaching, used his best

endeavors to impress upon clergy and people the vital importance of the election of a proper successor. All promised to heed his advice, but hardly was his death known when, in spite of bishops and cardinals, some Roman nobles, by means of bands of armed ruffians and of money stolen from St. Peter's church, set up John of Velletri as Bishop of Rome. Their triumph, however, was short-lived; for some of the cardinals who had escaped from the city met in Siena and decided that Gerard, a Burgundian, then Bishop of Florence, would be a suitable Pope. Their action was confirmed by the clergy and people of the city, and Gerard, who took the name of Nicholas II, was solemnly enthroned. John of Velletri quietly acquiesced.

Shortly after his exaltation, Pope Nicholas II held a council, in which he signalized his brief pontificate by attempting to do away with the evils which had sprung up in connection with papal elections. With the advice of the bishops and other clergy assembled for the occasion, he issued a decree, dated April 13, 1059, by which he reserved to the cardinal bishops the actual election to the apostolic chair, with the concurrence, however, of the other cardinals and of the rest of the clergy. As a concession to the Emperor, he was to be notified of the election before the consecration of the candidate. Unhappily, the decree was not respected. For fully one hundred and twenty years after the death of Nicholas II it was seldom that a papal election was conducted without more or less interference on the part of violent or arbitrary laymen.

When Alexander III ascended the throne of the Fisherman, in 1159, it was to begin a long and stormy pontificate; but, after a struggle for twenty-two years with clerical mischief-makers and lay meddlers, he saw his labors gloriously crowned in the work of the Eleventh Ecumenical Council, held in the Lateran basilica in 1179. What Pope Nicholas II had attempted to do Pope Alexander III accomplished by a conciliar enactment, which at once and for all time reserved exclusively to all the Roman Cardinals, without distinction of order, all future elections to the see of Rome. The decree also ordained that the votes of two-thirds of the Cardinals actually assembled for the election should be requisite to determine a choice. Such has been the practice since 1179. The choice of Pope Martin V in 1417 by an electoral commission made up of twenty-eight Cardinals and forty other ecclesiastics, it may be remarked in passing, was to meet a highly exceptional state of affairs brought on by a disputed and, at the time, doubtful election, which had precipitated the disastrous Schism of the West.

Besides the conciliar enactment, Pope Alexander III took other prudential steps to protect and dignify the election of those who were to come after him in the Papedom. The abbots of St. Paul and St. Lawrence without the walls were made Cardinals; the archpriests of the Lateran, of St. Peter's and of St. Mary Major were sim-

ilarly honored; and all the most influential and most respected priests in Rome were admitted to membership in the College of Cardinals. The inferior clergy, consequently, and the people in general, seeing their honored friends and patrons thus singled out for dignities, were quite satisfied to leave to them the choice of a Bishop of Rome.

As pontifical electors, the Cardinals have commonly chosen one of their own number, and the blank ballot which they fill out supposes that they will select a Cardinal, but any man that is a Bishop, or may become a Bishop, is eligible. The history of the Church shows that Pope Eugene III and Pope Urban VI, among others, were not Cardinals when elected, and that Pope John XX was not even in minor orders when called to the Chair of Peter.

The Cardinal Bishops are, of course, Bishops, as are almost always the Cardinal Priests residing outside Rome. Nowadays even the Cardinal Deacons are usually priests, there having been but one exception these many years. But, going back a few centuries (and they are as nothing in the life of the Church), we find that Pope Honorius II and Pope Leo X, though Cardinals, were only in deacon's orders when elected to the pontificate. The election of Pope Gregory XVI in 1831 is the only instance in these latter days of the choice of one who was not already a Bishop.

H. J. SWIFT, S.J.

### Oporto's Deposed Bishop

Judging others by their own degradation, the iniquitous authors of the Separation Law seem to have thought that the Portuguese clergy, attracted by the bait of wretched pensions that might deliver them from the pangs of hunger, would not hesitate to sacrifice their honor, their dignity, their conscience and their faith for the sake of their personal interest. But the sectarians who now control the destinies of the country did not know the temper of the clergy when the issue was put squarely before them and they were called upon to choose between duty and worldly advantage.

Affonso Costa, who fathered the now sadly famous law, fancied that there would be an unseemly scramble on the part of the priests in their anxiety to profit by its provisions; but he is now disabused, for ninety-five per cent. of the prospective beneficiaries have formally rejected the specious offer of bread as the price of apostasy. The constancy of the priests has but reflected the constancy of the bishops, who spoke their minds in a collective pastoral letter, which was given out shortly after the nature and spirit of the law became known from its published text.

One of those bishops, who in the eyes of the Government is no longer at the head of his diocese, since he was "removed" by a cabinet decree, is Dom Antonio José de Sousa Barroso, Bishop of Oporto. In this man, strong and vigorous, of grave yet gentle look, with broad, un-



wrinkled brow and full, flowing beard, whose striking countenance recalls the great Bishop of Hippo, St. Augustine, there seems to have been recalled into being that race of apostolic men and renowned missionaries who in the days of long ago went forth with no equipment but the cross and the wayfarer's staff, and penetrated mountains, forests and deserts in their quest for souls.

It was in 1880 that the young missionary, Father Barroso, left the College of Sernache de Bomjardim and set out for San Salvador del Congo, the ancient capital of the kingdom and the first seat of the very extensive bishopric of Angola. Of what had once been an important and widespread field of Christian activity there remained only four or five priests and a recently established Protestant mission; there remained the ruins of the Portuguese fort and the ashes of the churches that had once been the temples of prayer of those earlier Christians. Father Barroso resolved to restore those ruins. Little by little he gained the good graces of the so-called King of Congo and, profiting by his friendship, soon had a mission in full working order. He built churches and schools and workshops; he opened asylums; he developed agricultural and industrial pursuits; he even started a meteorological station. At one and the same time he was apostle, teacher, physician, engineer, diplomat, magistrate and naturalist. He established a new mission further south, where he set up a printing-press, its first production being a catechism in the native language.

After eight years in that arduous field, where he had faced so many hardships, Father Barroso's health was so undermined by fevers that he was forced to return to Portugal, but not until he had won back that once important field to the Church and to his country.

His stay was not of long duration. The vicariate apostolic of Mozambique having fallen vacant, Father Barroso was appointed to it and was consecrated titular Bishop of Himeria. The condition of Mozambique, an immense district measuring a million square kilometers, was even more deplorable than what he had found in the Congo. He had nothing. There were no priests, no churches, and one might almost say no Catholics. Mohammedanism had destroyed everything, and amid the ruins Protestantism was beginning to put in an appearance.

Bishop Barroso repeated in Mozambique the apostolic labors which had signalized his stay in Portuguese Congo. If his was a life of labor and suffering, it was also crowned with brilliant success. He built churches and chapels, gave a fresh impulse to missionary work, and made an extensive visitation of his vicariate, which stretched through a distance of nine hundred miles. In the course of these missionary excursions he penetrated districts where no white man had ever before set foot.

The bishop's health was so undermined by the tropical fevers which racked his frame during his journeys that after three years thus spent he was constrained to

return to Portugal for rest and medical care. His intention was to go back to his vicariate as soon as his health should be restored, but while recuperating in his native land he was named Bishop of Meliapor in the East Indies, where his jurisdiction extended from the Himalayas to Bengal, and from the Malabar Coast to the delta of the Ganges. He was amid the palms of Madura, where the voice of St. Francis Xavier, the apostle of the Indies, had been raised in the cause of religion, when an official telegram informed him of his promotion to the see of Oporto. This was in February, 1899.

Zealously and successfully engaged in the cares of the pastoral office, Bishop Barroso went happily forward in his labors until the so-called Law of Separation called forth the collective protest of the Portuguese hierarchy. This letter he caused to be read in his presence to the faithful in his cathedral. The provisional Government at once deprived him of his see (at least, it pretended to do so) and ordered the cathedral chapter to proceed to a new election. This the chapter declared that they could not do, since there was no vacancy and their action could not be otherwise than null and void. The vicar general, therefore, undertook the administration of the diocese in virtue of the faculties that he had received from the bishop.

The Government could not ignore the services which Bishop Barroso had performed for his country, and therefore assigned him a modest pension for his support in the College of Sernache de Bomjardim, to which the untiring apostle and distinguished patriot retired to spend his last days in unruffled serenity of soul.

Is it not true that Bishop Barroso's life has been a wonder, a prodigy? Can Portugal name a citizen more distinguished for literary ability, for learning, for energy, for highmindedness, for heroism and abnegation? Can it point out another who has done as much for the moral and material well-being of the country? This is the man whom the provisional Government drove from his episcopal chair because he believed and said and acted up to his belief, "We ought to obey God rather than man."

NORBERTO TORCAL,  
Prensa Asociada, Madrid.

#### INVESTITURE OF THE NEW CARDINALS

There were forceful reminders of the ceremonial splendors of the old days of the Rome of the Popes in the details that accompanied the final scenes of the creation of the new nineteen cardinals on November 29 and 30.

On the afternoon of November 29 the Pope ascended his throne in the Consistorial Hall of the Vatican, and, as the master of ceremonies called their names, the three new American Cardinals, Archbishop Falconio, Archbishop Farley and Archbishop O'Connell and ten of their associates knelt before His Holiness and received from him the red mozetta and biretta, the minor insignia of their new rank in the Church.

After they had been thus invested they took their seats on benches around the throne. Cardinal Falconio, as

the dean of the new members, then arose and, in Italian, said he felt honored at being selected to express to the Pope on behalf of himself and his most eminent colleagues their thanks and homage. They were all fully convinced that their merits were not in proportion to the high rank bestowed upon them, but their elevation was a proof of the pontiff's benevolence.

The Cardinals, he said, were deeply grateful and were happy to reciprocate by offering the Pope their work and placing themselves at his entire disposal. They fully realized the responsibility of the Holy Father, especially in the present troubled times, when society was threatened by anti-religious attempts to demolish the Church of Christ. It was owing to the Pope's energetic and constant defence of the Church since his elevation to the chair of Peter that the devastating torrent had stopped.

The Cardinals would fervently pray the Almighty to continue to aid the Pope in his struggle against the spirit of evil, and they were convinced of his final triumph.

He assured the Pope of the cooperation of himself and his colleagues and offered him homage from the bottom of their hearts.

The Pope replied in a clear, strong voice, thanking the Cardinals for their assurances, and expressed his gratification at the fact that men who were already well known for their piety, zeal and wisdom and who had already served the Church with unlimited devotion, had now been added to the Sacred College. He congratulated them on the honor which had been bestowed on them, which, he said, was fully deserved and which would enable them to aid him in the government of the Church.

In these unhappy times, said the Pontiff, when the Pope was furiously attacked by his enemies, the Cardinalate exacted a sacrifice owing to the unfortunate condition of Christ's Vicar, which he did not mention for the purpose of exciting pity, but to point out that the purple nowadays symbolized sorrow, pain and sacrifice toward the triumph of truth and justice. He recalled the Scriptural warnings in regard to the persecution of the Church, which is inevitable, but he declared the Church will last to the end of the world and, even during its tribulations, consolations were not lacking. Thus the new Cardinals would share the Pope's sorrows and happinesses and would strive with him to serve the Church.

Alluding to England and Holland, the Pope referred to the rejoicings in those countries over the elevation of Cardinals Bourne and Van Rossum, which, he said, filled him with the hope that the non-Catholics in those countries would return to the true faith. Then in a voice which was broken with emotion the Pope said:

"This hope is increased when I think of you who come from distant America, of the enthusiasm there over the news of your elevation to the Cardinalate, of the demonstrations of all classes of citizens, of the acclamations accompanied by blessings and affectionate greetings on your departures from New York and Boston and your triumphal journey across the ocean. Protected by the Papal blessing, I hope that your return will multiply the fruits of your apostolic mission and that they will spread over your hospitable country, which welcomes the peoples of the world. Where well intended freedom contributes to the universal welfare there surely God will reign."

Addressing the French Cardinals, he recalled the persecutions under which the Church was groaning in that country, and said he felt assured that with the piety and sacrifices of the clergy and the prayers of Catholics God's mercy would descend on France, which, he hoped, would again become the eldest daughter of the Church.

The Pope then blessed the Cardinals, the clergy and the people of their dioceses, all those present and their families.

On November 30 the public Consistory brought to the Hall of Beatification a concourse of some 10,000 ecclesiastics and laymen to witness the final ceremony of the bestowal of the red hats, rings and titles on the new Cardinals. In reply to the felicitations of Mgr. Caccia, the master of the wardrobe, who carried the red hats to them, Cardinal Falconio replied on behalf of himself and his colleagues, whose selection, he said, had proved the love of His Holiness for America. In that country he (Cardinal Falconio) had learned to admire the wonderful Constitution, which, besides respecting, he declared, encourages religious sentiments in the people, thereby contributing to the welfare of the country. The freedom of America, said Cardinal Falconio, made possible the wonderful development of Catholicism under the zeal of the bishops, the clergy and the people.

Cardinal Falconio recalled the happy coincidence that the public consistory was being held on Thanksgiving Day, when the people of America thank the Almighty for the benefits they have received during the year, an example of the religious sentiment of that nation, which, he thought, would be well for other countries to follow.

The Pope was carried to the hall in the gestatorial chair, and, after taking his throne, each of the new Cardinals approached and received from him his hat and ring. His Holiness read the formula of the ritual in a loud voice and seemed to go through the long and fatiguing ceremony without much physical discomfort. His vigorous appearance impressed all.

Cardinal Giuseppe Maria Cos y Macho, Archbishop of Valladolid, Spain; Cardinal Bauer, Archbishop of Olmütz, Austria; Cardinal Nagl, Archbishop of Vienna; Cardinal Enriquez Almaraz y Santos, Archbishop of Seville, Spain, and Cardinal Vico, of Madrid, will receive their red birettas from their respective sovereigns.

The ablegates left Rome at once to bear the cap and documents authorizing the investiture of these Cardinals, who will go to Rome within a year to receive their red hats from the Pope. The next consistory probably will be at Easter time.

In a talk with the correspondent of *The Sun* after the the consistory, Cardinal Farley said:

"This is doubly Thanksgiving Day when my city is so highly honored. I feel sure that the members of the Church in America will henceforth be more devoted to the cause of truth and righteousness and everything that goes to the making of good citizenship. They will consider themselves what the Pope expects all Catholics to be, exemplars of all the civic virtues. Anybody who fails in this will not be a credit either to the Church, its head or his faith. This wish I have most at heart, that my people be standard bearers of good living, whether as simple citizens or as public officials."

The deputation accompanying Cardinal Farley gave a congratulatory dinner to him at the Hotel Bristol on Thursday evening. Among those present were Mgr. Dennis O'Connell, the auxiliary Bishop of San Francisco; Bishop Kennedy, rector of the American College in Rome; Mgr. Thomas J. Shahan, rector of the Catholic University at Washington; Thomas Hughes Kelly of New York, a private Papal Chamberlain; Prior Fitzgerald and Father MacNicholls of the Dominicans; Father Dolan, rector of St. Sylvester's, Rome; Fathers Chas. Macksey, S.J., and J. H. Farley, S.J.

The grand dining room was decorated with the Amer-



ican and Papal flags and the menus bore the coats of arms of Pius X and Cardinal Farley.

Very Rev. Mgr. Richard L. Burtzell acted as toastmaster. The first toast, to the health of the Pope, was proposed by Cardinal Farley. Then Rev. Dr. Daniel Burke replied to the toast "The United States." He was followed by Mgr. Wall, who answered the toast to the diocese of New York. Mr. Kelly spoke for the laity and Mgr. Shahan responded to a toast to the Catholic University at Washington.

Cardinal Farley cabled his blessings to his old parish of St. Gabriel's and to other institutions in New York.

The name of the nineteenth Cardinal, who was reserved *in petto*, is now stated to be that of Mgr. Anthony Mendes Bello, the Patriarch of Lisbon since 1907.

The Pope has appointed Cardinal Farley a member of the Consistorial and Propaganda Congregations; Cardinal O'Connell to the Congregations of Rites and Studies, and Cardinal Falconio to the Congregations of Propaganda and Religious.

The Cardinals will not return to the United States until after New Year's.

## CORRESPONDENCE

### Clerical Conscripts for Italy's Army

ROME, November 18, 1911.

A Sabbath quiet lies on the city here. What the cholera did for the summer visitor the war has done for the winter resident: the hotels are more than half empty and our bonifaces look unhappy. The native, too, has subsided from the cheering enthusiasm of some weeks back, and though almost daily new squads of conscripts set out for the African coast, their friends see them off with sober pride and sympathy, but without the frantic demonstrations of the early days. The price of appropriating a strip of land between the desert and the sea from a barbaric foe, to whose fierce Arab vassal the desert is a familiar hiding place, if not a home, is coming more nearly home to everybody as news of the conflict gradually seeps through the solid walls of censorship.

Of course, we learn only of victories, never of reverses, but we have grasped the fact that the Italian lines were too extended and under attack had to be drawn in more closely to the city. We are allowed to know that cholera is playing havoc with the Arabs, and, of course, may make our own deductions from the fact that the same is no respecter of persons. When we learn from Naples that last Sunday a shipment of 1,400 quintals of phenic acid, corrosive sublimate and lyssoform left for Tripoli we know that it is not to protect the Arabs from cholera.

There are no further official returns of losses in action or from disease, but occasionally in the case of young officers from well-known families in Rome the fact cannot be hidden. The far reach of conscription is noticeable in the youthful faces of many of the latest recruits, and from the fact that in many a religious community in the city the soldier in uniform appears in the community dining room, or at some of the religious exercises of the house, showing that he has been drafted thence and is using some of his hours off duty to keep in touch with his religious life and brethren. A number of young religious and seminarians are actually in the trenches at the front, serving the flag of United Italy.

At the same time some of the anti-clerical journalists are clamoring for the exclusion of the chaplains from

the field, on the ground that their presence gives color to the Turkish pretense that this is a religious war. This is waste talk, however, as the soldiers in the trenches are enthusiastic over the service of the chaplains, and, in one instance, the officers have recommended for decoration for distinguished bravery in the service a chaplain who calmly and zealously cared for the wounded and dying under constant heavy fire.

By the time this letter reaches New York the Consistories will be over and your readers will have from the press dispatches all the news concerning the new Cardinals that is only dribbling out to us at present by way of rumor.

As his titular church Archbishop Farley is to have the title of Santa Maria sopra Minerva, the well-known thirteenth century Gothic church in charge of the Dominicans adjacent to the former monastery (by confiscation now one of the public department buildings of United Italy), which was once the headquarters of the General of the Dominicans and the meeting place of the Congregation of the Inquisition. It was here that Galileo was tried, and in the church one may find the portrait of Cardinal Torquemada in the altar-piece of one of the side chapels. This was the titular church of Cardinal McCloskey, the first of the Americans to wear the honor. Cardinal O'Connell is to have the title of St. Calixtus, a little church near Santa Maria in Trastevere, built on the place of the martyrdom of St. Calixtus and surrounding the well into which were thrown the sacred remains of this venerated Pontiff of the fourth century. His name is familiar to Roman visitors because of the Catacombs, which bear his name from the days when as deacon of Pope Zephyrinus he was placed in charge of them. The church now belongs to the Benedictines of St. Paul's. Cardinal Bisleti takes his title from St. Agatha of the Goths, belonging since 1850 to the Irish College. In this church was laid the heart of Daniel O'Connell, bequeathed to Rome by the dying Liberator.

There are signs here and there of preparation for the receptions due after the Consistory. Dropping into the studio of Signor Bottoni, one of Rome's greatest portrait painters, the other day, I found him busy with a lovely painting of the Holy Father. "It is for the apartments of one of the new cardinals," he said. Mgr. Dennis O'Connell, auxiliary Bishop of San Francisco, is in town and will stay over for the Consistory and its subsequent functions.

On Thursday, in St. Agatha of the Goths, a memorial service for the late Cardinal Moran was held by the community of the Irish College. The Mass was sung by Mgr. O'Dea, Bishop of Galway; the absolutions were read by Cardinal Ferrara, while in the sanctuary were Cardinal Vannutelli and the rectors of the English, Irish, Scotch and North American Colleges and the rector of the Beda College and many other notables. On Monday Mgr. Schuler, the newly consecrated Archbishop of Nazianzum, took his departure from Rome for the Franciscan Monastery at Fulda, where he will take up his residence.

In spite of his advanced age (he is now in his eighty-eighth year), Cardinal Capecepolo has recovered from his recent severe illness, and has just dispatched to Boston a letter addressed to Father Vittorio Gregori, in charge of the Italian congregation there, a letter full of the warmest sympathy and encouragement to his exiled fellow Capuans, exhorting them to retain their love of their native Italy and, above all, their loyalty to the Holy Father, and urging them to set an example to their fellow Italians in their practical devotion to the Catholic faith.

Father Dionysius Schuler, former general of the Franciscan Minorites, was consecrated Bishop of Nazianzum by Cardinal Merry del Val on November 5. He is doubtless remembered by many in the United States, where he spent several years as a zealous missionary before he was called to Rome to become General of the Order.

The renewal of the pavement of St. Peter's has just been completed at a total cost of \$33,000, towards the payment of which the Holy Father has contributed \$27,000 and Cardinal Rampolla \$6,000. The Chapter of the Vatican is planning to face with marble the sixty-six pilasters of the Basilica, now covered with stucco, and the Marquis De Pimodan has given \$7,000 to help begin the enterprise. Speaking of pavements, the streets of Rome are at present in a deplorable condition, owing to their having been ripped open everywhere for the planting of electric wires, pneumatic postal connections, gas pipes and such, and closed again, where closed (for they are still inconveniently open in many places where traffic is congested), with the usual carelessness. The press is voicing a loud wail from the community, but in vain, for the present.

Rome has just lost the greatest of her architects, Andrea Busiri-Vici, at the advanced age of ninety-four years. He had been chief architect in care of St. Peter's, and for forty years professor of architecture in the Academy of St. Luke, of which in these later years he was president. His restoration of the Church of Saint Agnes outside the city and of the apse of St. John Lateran will long testify to his genius and artistic taste.

In competition with the nuns' academies the government has just opened a national boarding school for girls attending the public schools in Rome. It is to be in charge of women employed by the government, among whom I noticed the name of Signora Chiaraviglio-Giollitti: it is to be hoped that she is not of kin to the Prime Minister.

There is a new edition of the Divine Office going through the official press, and with its publication will be issued a "Motu Proprio" reforming the same. A forecast of the latter indicates that the Office for Saturdays and Sundays will be shortened to a compass of three-quarters of an hour, that a number of Offices of the Saints will be reduced to a ferial office of the day with a commemoration of the Saint, that the psalms for the ferial Offices will be redistributed more evenly and in such fashion as to cover the whole psalmody within a fixed period, say of a week, while at the same time shortening the Office to within the limit of an hour, if that be possible. Perhaps it would be safer, as it usually is, to prophesy after the fact.

C. M.

### Letters Rogatory and Elections

MADRID, November 6, 1911.

We have stated in our former correspondence that the spirit of violence, ferocity, barbarity and savagery which the everlasting slanderers of our country depict so frequently is unknown among us and has no existence here. Our assertion was not wholly exact and truthful. We must rectify it; at least, in part. Yes, there is a Spain that is cruel, bloodthirsty, barbarous and savage, but it is not the Spain that people call clerical and reactionary. It is not the Spain of statutes, of authorities, the historic, believing and traditional Spain; it is the Spain of those who dub themselves "progressive and Europeanized," the Spain of radicals and revolutionists, the Spain of those who made the "Bloody Week" in Barcelona, and com-

mitted the murders and other crimes of Cullera. The Spanish Republican revolutionary party must remain forever dishonored by such frightful atrocities.

In an attempt to secure impunity for those dastardly villains, the members of the party having seats in the Cortes have characterized the outrages as "a mere accident in the struggle, only a political offense," and they are cracking the skies with their folderol about humanity and compassion in behalf of the soulless "poor creatures" of Cullera, whose brutal crimes cry to heaven. Those who had not a sigh of regret for the innocent victims of anarchist ferocity, those who, far from being horrified, rejoiced at the sight of the mutilated corpses of respected men who had been done to death by the rabble drunk with blood, now ask and demand, with threats, that the murderers be set at liberty, and even honored and glorified. If to effect this slander be necessary, let there be slander. The civil guard, long known as "*la benemerita*" (the well-deserving), the courts, the army, the administration—in a word, the whole body politic—is to be assailed and befouled, if necessary, all to cheat the hangman.

Canalejas himself, who is wont to be so condescending, so benevolent and so conciliatory towards the radicals, finds himself driven by the violence of their revolutionary passion to try to curb them. Spain has laws against public defamation. But the offenders are deputies, members of the lower House of the Cortes, and as such they are exempt from the jurisdiction of the courts, unless the two Houses specially permit and authorize the judges to take cognizance of the matter. It now falls to the ministry to present "letters rogatory" to the Cortes for the granting to the courts of the requisite jurisdiction over the slanderers.

The Spanish Constitution established and sanctioned parliamentary immunity for the sole and exclusive object of securing to the members during the sessions of the Cortes every opportunity to discuss and criticize the actions of the ministry without running the risk of being called to account before the courts. This most wise provision has saved the representatives of the people from being the victims of the tyranny or caprice of the executive, which might otherwise seal their mouths; but with time it has degenerated into a deplorable abuse. Immunity has become impunity not only for political offenses in the Cortes and in public as well, but even for ordinary offenses against the code.

From time to time the judges, at sight of grave infractions of the law, have presented letters rogatory to the Cortes for jurisdiction over some violation of the criminal code perpetrated by a deputy; but the custom has grown up of refusing the petition or of pigeonholing it, where it enters upon a long and unbroken rest. Maura tried, away back in 1904, to bring back parliamentary immunity to its proper place, but the Liberals raised a great outcry and had recourse to violent opposition. Now that the Liberals are in power, they purpose doing precisely what they prevented Maura from accomplishing. Time has its revenges, and Maura's spirit now has its balm; for Canalejas has given notice of his intention to press the matter on the reassembling of the Cortes.

Another matter which shares public interest with the question of parliamentary immunity is the municipal elections, which are held in November. Although on the face of it the struggle is merely political, it is in reality religious; for the point at issue is the secularization of our social life. The radicals aim at official unbelief in every sphere of public life. They would remove the crucifix



and the catechism from the school, and every religious element and symbol from the hospital and the cemetery, and so of all else. Control of the municipalities means all this. Will they succeed? Our people have given so many proofs of their indifference, cowardice and shiftlessness that we do not entertain very bright hopes of our success; but if all lovers of order and believers in religion would do their duty as citizens and go to the polls, the victory would be almost certain.

NORBERTO TORCAL.

### Disintegration of the Jacobite Church

It is now more than two years since Mar Gregory Abdulla, the Jacobite Patriarch of Antioch, arrived in Malabar on an official visit to his spiritual children, the Jacobite Syrians. He was at first greeted with enthusiasm, but the report of the inconsistencies of his past life, coupled with the aggressive policy he pursued in Malabar, has brought about a revulsion of feeling. A few details of his strange career and of the religious troubles that followed in the wake of his advent in Malabar will serve to throw some light on the internal state of the Jacobite Church.

Mar Gregory Abdulla was already a bishop when he accompanied Mar Peter Ignatius, the Jacobite Patriarch of Antioch, on a visit to Malabar some thirty-eight years ago. On his return to Antioch, and after the death of the said Patriarch, Mar Abdulla was for some time Administrator of the Patriarchate. But soon after the election of Mar Abdal Miniha as Patriarch in 1896, Mar Gregory left Jacobitism and embraced the Catholic Faith.

In 1906, for some reason or other, the Turkish Government deposed Mar Miniha and, strange to say, chose Mar Gregory Abdulla (a Catholic for ten years) as the Jacobite Patriarch, and without a scruple he jumped back into his former boat.

The Jacobites of Antioch had to look to Malabar for help and support, for the Malabar Jacobites (separated from the Catholics in 1652 owing to their dislike for Portuguese jurisdiction, and since subject to Nestorian and Protestant influences) form a well-knit and self-supporting community, with a population of over two lakhs. They are governed by a metropolitan and two bishops. The Jacobite clergy were formerly celibates, but now, through Protestant influence, they generally marry. The Protestants have also helped them in procuring higher education, and there are many Jacobites holding high positions in the service of the British and Native Governments. The devoted allegiance of such a prosperous community could not fail to be a matter of personal interest to the Patriarch, with his straitened means.

Before going to Malabar, Mar Abdulla visited England and had an audience with Edward VII. He also received letters of introduction from Lord Morley, the late Secretary of State for India. With such recommendations he was received with honor by the Governors of Bombay and Madras and by the Rajahs of Cochin and Travancore (both in Malabar). The Jacobites, of course, followed suit, and enthusiastically welcomed the Patriarch as their Pope. It was a triumph for Mar Abdulla.

The enthusiasm of the reception, however, subsided in a few days. Mar Abdulla soon took up permanent quarters, and slowly proceeded to the execution of his plans. From the very beginning he made no secret of the fact

that he was in need of material help. The Jacobite churches and their properties are completely under the control of the native bishops and a certain number of trustees; the Patriarch has no voice in their management, and only receives a nominal tithe every year. He therefore insisted that he should have full power not only in spiritual but also in temporal matters. A few priests and influential laymen were induced to acquiesce in his demands, but, on the other hand, many protested against his encroachments and demanded that he should even give up his reserved right of consecrating bishops. Upon this issue the Metropolitan and many prominent laymen broke off from his allegiance, and claimed complete "Home Rule" and autonomy for their church.

Seeing that his authority was thus publicly impugned, Mar Abdulla sought to strengthen his position by creating two new bishops. These swore allegiance to their spiritual head, and were not wanting in generosity towards their benefactor. This act of the Patriarch, not unnaturally, made him more unpopular; opposition became more keen, and party feeling ran high.

Although the Metropolitan and a large section of the people turned against him, yet they had no wish to separate completely from the spiritual jurisdiction of Antioch. They have always been proud of "the primacy of Antioch recorded in the Bible." In this state of perplexity they resolved to call a special meeting of the Jacobite leaders, in order to restore peace. The meeting was largely attended. Rules were drawn up for determining the relations between their Church and the Patriarch, but the Patriarch's authority was reduced to a minimum, and the Jacobite Church in Malabar was declared to be local and self-governing. The only power conceded to Antioch was that of a general "supervision"—enough to symbolize the unity of their Church. They ruled, moreover, that the Patriarch should not in the future undertake any visit to Malabar without the written sanction of the bishops and the Council of laymen.

Then followed a lawsuit between the Patriarch and the Metropolitan for the control of the Seminary. The Patriarch lost the case, but he still remains in Malabar and continues to denounce the Malabar episcopacy for their lack of submission. So that the link between Malabar and Antioch is at best only nominal, and it is probable that the Malabarites will soon insist on complete independence from Antioch. Thus another stage has been reached in the disintegration of the old schismatical Jacobite Church.

JOHN PALOCAN.

How dear to the heart of the Holy Father is the cause of the Catholic press and how earnest his desire to combat the preversive literature of our day has again been manifested in his recent letter written on the occasion of the Catholic-Day celebration in Lower Austria. After calling attention to the great needs of our time—Catholic organization, Catholic schools, Catholic women's associations, sodalities of our Lady, and the Labor question, together with all the social activities which would be called forth by the latter—he thus refers to the war that must be waged upon a seductive press:

"It is our desire that you take the most favorable opportunity, and assign to your best speakers the task of combating the evil press with all the eloquence at their command, to keep the faithful from the reading of objectionable papers as from poisoned wells. If, with the assistance of Heaven, you shall achieve this much, then you may, for this reason alone, count your convention as one of the most successful hitherto held."

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, DECEMBER 9, 1911.

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### The Homicidal Records

"For every hour of the day and night, for every day of the year," says a writer in *Collier's*, "a murder is done in the United States." All through the twenty-four hours a click of a trigger or a stab of a knife or an explosion of dynamite, or the howl of a mob, or the moan of a strangled victim, or the silent dropping of poison into food or medicine is being recorded by the tick of the clock, until the hideous figure of eight or nine thousand redhanded murders is registered on the dial of each returning year. Last year it reached the terrifying total of 8,975, irrespective of those that are never known, even to the police. The world shudders when it hears of the massacres by Turks or others in faraway lands, but here in America, which lifts its head high and foolishly boasts of being in the vanguard of civilization, there is a red trail over the land from one end to the other. We have the proud title of being the most murderous of nations. Our murder-rate is 70 or 80 per million, whereas that of Italy, which is so often quoted as revelling in assassinations, is only 15 per million; Canada's is less than 13; Great Britain's less than 9; and Germany's less than 5. We may well bow our heads in shame if this awful accusation be true.

What is the explanation of this return to savagery? Is it the aggregation of vast multitudes in great cities? No; "the murder rate is greater among the rural population." Is it the foreign immigrants? No; they are more law-abiding than the natives; but, unfortunately, the reverse is true for their children, who, under the influence of American surroundings, are making a black record for themselves in the criminal courts. They would have been as good as their parents had they been born abroad. All sorts of theories are attempted to explain the frightful condition to which we are reduced. It is ascribed to

the chance of escape which the criminal sees before him, helped, as he is sure to be, by the craftiness of lawyers, the corruption of juries, the influence of politicians, the leniency of judges, the appeal to executive clemency, and a thousand other things besides. For the depraved there is even a glamor thrown about the crime by the sensational reports and pictures in every paper of the country, almost making a hero out of the most degenerate monster. Again, the morbid sentimentality of vast numbers of people, who devour all the disgusting details of the most abominable deeds, and throng the courts to see and hear the principal actors, even bestowing pity and sympathy on the murderer, especially if he is young or handsome or rich, has contributed to rob the crime of its horror and repulsiveness. Over and above all this it is so common now that it has ceased to shock us.

The true explanation of it is that we are rapidly ceasing to be a Christian nation. A very large part of our people know nothing at all about religion of any kind. Millions of them never enter a church, have no religious practices in their homes, and never even hear the name of God except in blasphemy. They have no knowledge whatever of their obligations to their Creator; no belief in sin; no fear of punishment in the life to come, which they are taught to scoff at. Many of them have been taught that the satisfaction of their wildest passions is not only allowable, but proper. To keep out of the clutches of the law is the sum and substance of their ethical code. Is it not time that the authorities should see that at least the children should have some religious training?

### Religion in the Schools

AMERICA has often referred to the indications that the wonderfully true forecast made by the Catholic hierarchy in this country more than three generations ago is coming to be accepted generally among the people. The diffusion of an education into which religious training is not permitted to enter, they warned us, can never have as product the formation of upright and conscientious citizens. Everywhere now among thinking people it is admitted that we must get moral training back into the schools if the result of the labor and sacrifices in behalf of education is to be what the founders of the popular school system claimed it would be. Needless to say, we welcome every additional evidence of the spread of the new spirit. Morality, however, that is not based on God and religion will possess neither stability nor fruition.

On November 26 the big dining room of the Hotel Astor here in New York was crowded with men, the majority of them gray, and all of them displaying signs of the dignity that comes from success in business. The occasion was the fifteenth annual dinner of the Thomas Hunter Association, Grammar School No. 35, an organization founded fifteen years ago to honor a veteran school teacher in the public schools of New York. The



after-dinner speeches were unusually good and the praises of the Public School were sounded by all.

It required courage to give expression on such an occasion to sentiments favoring a sweeping change in the policy of the schools. Judge Thomas C. T. Crain, Judge of the Criminal Court, General Sessions, of Manhattan, one of the speakers, lacked neither courage nor earnestness. When called upon to address the gathering he caused considerable stir, the local press reports, by adding to his meed of praise of his old school and teachers these significant words:

"I think that there is nothing in life so necessary for children as a religious training, and I believe they should be taught religion as well as the subjects which are now taught.

"I have in mind a system that I think could be adopted with advantage. It is a system of registration, so that when a child enters school the faith of his parents may be known. And then I think that at certain hours of certain days set aside each week men competent to teach the religious faith of these parents should be engaged to instruct the children in the same faith."

One who was present tells us that, despite a number of dissenting voices interrupting his strong plea for religion in the school, it was a cheering thing to note the large number who applauded Judge Crain's sentiment. The signs of disapproval here and there did not disturb the speaker; quietly he went on:

"I am glad to see so much interest shown in this matter, for the most dangerous thing of all is indifference. This interest will make certain the discussion of the subject, so that all opinions may be obtained. If America is to remain free, if it is to last, no mere moralism will help it.

"This city to-day is facing the problem of freedom, and that is the problem that goes toward the making of America. What we need is character building, in order that we may measure up to the standard of man, and that character must be symmetrical. I still believe that religious training should be added to the school system, for in that way only can we build up character. It must be done by the worship of God, according to the faith of the children's parents. The mental and physical training must be balanced by a religious training."

Judge Crain, it may be remarked, is not a member of the Catholic Church and his large experience in the Criminal Courts of Manhattan gives him fair right to speak of the underlying defects in our social life to-day.

#### "The Fight Against an Evil Press"

This is the intention recommended for December by the Holy Father to the League of the Sacred Heart. It is a timely object of our prayers. Interested parties, as AMERICA has pointed out, are attempting to deaden the public conscience with regard to unclean literature. One of our reputable journals, for instance, publishes an interview with a "realistic" novelist, in which he lightly observes: "There is no such thing as sin to me. We grow

largely through error." Then to show the world's progress in enlightenment, the author calls attention to the fact that a foul novel he published ten years ago met with universal condemnation, but one much worse he has just written "was received with hardly a word of protest for its plain speaking."

Besides the harm bad books are doing, cheap magazines are carrying moral contagion into numberless homes, and many of our newspaper proprietors, as a British journal truthfully says, have rid themselves effectively "of the old-fashioned notions of a newspaper's responsibility to the public in matters of taste, ethics or useful service." A large proportion of American papers nowadays are characterized by triviality, unscrupulousness and indecency, and their columns are filled for the most part with the wild exploitation of crime.

Now, what can Catholics do to better this state of things? The spiritual power exerted by 25,000,000 Leaguers throughout the world, praying simultaneously "against an evil press," is one very effective way of conducting the campaign. But with prayer must be joined action. Until we have in this country a chain of Catholic daily papers let the Church's children support none but decent journals; let them abstain from reading sensational sheets. "Stop buying them," urges the December *Messenger*. "Induce others to stop buying them; no argument is more convincing to their conductors than this one. Catholic societies might well consider the possibilities of such a line of action where the occasion calls for it."

Suppose the 15,000,000 Catholics in the United States were now to take this advice and cease buying sensational papers. Frightened by the falling off in their circulation, would not many of these journals reform?

#### The Church's Eugenics

The services which the Church has long been rendering to promote the progress of the apparently modern science of eugenics are well brought out in a paper by Father T. J. Gerrard in the *Dublin Review*:

"As a matter of positive eugenics," he writes, "the Church teaches that marriage is a sacrament through which is conveyed a divine strength enabling the married pair to perform all the duties of their state. As a matter of negative eugenics she places impediments against undesirable unions. Some of these are inexorable, as being at variance with the divine or natural law; others can be dispensed from whenever there is a sufficient reason. In imposing or taking away impediments the Church always puts religious considerations first. If the sanction of religion is destroyed, other sanctions are ineffectual.

"The impediments bearing more directly on physical and psychic culture are those of consanguinity and affinity. On all hands the intermarriage of blood relations is admitted to be an evil. It leads toward racial degeneration, to feeble-mindedness, to insanity, to consumption. It hinders the formation of new social relationships and thus weakens the social bond. Not merely, however, because of personal and social health does the

Church impose the impediments, but for the higher claims of the spirit. The spirit lives by faith; faith is a habit of the intellect; a sound intellect can only exist in a sound body, therefore does the Church enact laws pertaining to bodily health.

"So, too, in the treatment of racial poisons. Whilst allowing full value to the remedies of segregation for inebriates and diseased, whilst giving all encouragement to legislation on behalf of the workmen, the Church sees in these things but temporary palliatives. With true eugenic instinct she goes to the source of the poisons. The only real preventive of alcohol poisoning is the cardinal virtue of temperance. The only real preventive of venereal disease is the angelic virtue of purity. The only real preventive of lead poisoning is the rightly informed and rightly trained conscience of the employer. Not for one moment would we relax or under-value legislative forces in these matters. But police regulations are only for degenerates. The perfect man, perfect both in his God-given nature and God-given super-nature, needs the higher intellectual light of revelation and the higher volitional energy of grace."

### Socialist Toleration

An interesting instance of the toleration that may be expected from the Socialist Commonwealth can be seen in the violent conflicts between the members wherever a difference of opinion exists. Even excommunication itself has already been issued in our own country where comrades had the daring to advance opinions not in favor with those in power. Robert Johnstone Wheeler, writing for the *International Socialist Review*, refers to an article by Louis Duchez, "The Proletarian View-point," and says:

"This article marked him as a thinker and writer and earned for him the enmity of the self-appointed leaders of the Party; an enmity which pursued him with ever increasing bitterness until his death. The 'orthodox' in New York went so far as to formally try him for tactical 'heresy.' Even the Socialist Party has its 'Bigots' and the 'Inquisition' awaits those who dare disagree with them. . . . Much of his best writing was done . . . before he was censored." (October, 1911.)

If Socialists act thus towards their own comrades what would the attitude of the Socialist Commonwealth be towards that Church which Victor Berger considers more reprehensible than the system of capitalism itself.

### The "Old-fashioned" Mother

There has come to us a charming little book, "Die Erziehungskunst der Mutter," recently published by the German Volksverein of Munich-Gladbach. It is one of a series of excellent treatises dealing with the problems of home life in the complex conditions that obtain in the world to-day, brought out in popular style by the Workingmen's Welfare section of that model body of Catholic social workers. This booklet discusses the mother's place in the education of children. The analysis

it offers of the sacredness of a mother's influence in the formation and training of the little ones God lends to her is sketched in exquisitely simple terms that cannot fail to touch the heart of one who gives a thought to the ineffable dignity of motherhood.

A writer in one of Germany's leading literary journals congratulates the author upon her admirable effort to renew in the minds of German wives and mothers the sterling Christian notions of the mother's place in the home, and expresses the hope that a wide diffusion of the little book will help to restore the "old-fashioned" mother to Germany. "We have too few 'old-fashioned' mothers among us," is his plaint, as he reviews the author's picture of the mother's place in social life.

Vastly different is the audacious statement quoted by the New York and Philadelphia papers as having been made a few days ago by Charles Zueblin, formerly professor of sociology in the University of Chicago, addressing a gathering of women in Witherspoon Hall in Philadelphia. It is a difficult thing to bring Mr. Zueblin to book. He is a speaker who affects the sensational, and who delights, apparently, in the use of nasty, shocking modes of speech—only whimperingly to affirm that his words have been misunderstood when later called to order for his utterances. On the occasion referred to reputable press reports tell us that he made the bald statement: "The old-fashioned mother is not a good mother these days."

"No woman in America," he said, "can stay at home these days and be a good mother. The days when women should sit at the hearthstone and leave the direction of political and social progress to men is ended. The quicker women realize this the better for themselves and the country."

"The 'old-fashioned mother' not only is out of place, but she is immoral. So long as immorality flaunts itself on every side, vice and disease hold their grip on the social fabric and corruption is rampant in our city halls and legislative chambers, a woman cannot stay true to her womanhood and remain at home."

One might remind the professor that if we had more "old-fashioned" mothers, who "sat by their hearthstones" and lovingly found their happiness in queening it in the home-circle and in fulfilling the duties of the sacred charge of motherly forming the little ones about them, there would, in all probability, be less flaunting of vice and immorality among us. But a sociologist who presumes to utter sentiments such as those quoted should not be discussed by decent people—he should be suppressed.

### The "Ne Temere" at Ottawa

The *Ne Temere* decree has got into the Canadian Parliament. A Mr. Lancaster has introduced a bill on the subject, and a Mr. Burnham made quite a speech on the subject the other day. "The question is," said the orator, "are we married, or are we not?" As Mr. Burnham is a



Protestant, and apparently too good a Protestant to take a Catholic wife, it is clear that nothing in the *Ne Temere* decree will affect the answer to his question. When he had continued his speech in many words, the Hon. William Pugsley, a member of the late government, asked him what the decree had to do with the law? Mr. Burnham attempted an answer, and then Mr. McLean of Halifax asked him categorically whether the decree played an important part with regard to the laws of his own province of Ontario, a question which put an end to Mr. Burnham's eloquence.

As the *Devoir* says very wittily: "Mr. Burnham and his friends are worthy gentlemen, who talk of the *Ne Temere* decree as men born blind talk of colors. But it is distressing that ignorance and religious prejudice should be allowed to divide a people. The Protestant ministers who have stirred up the trouble have much to answer for."

#### Universities, Endowments and Students

McGill University, Montreal, has been spending annually for some years past \$800,000, with an income of about \$50,000 less. The regularly recurring deficits were annoying, and some gentlemen got together and undertook to raise a million within a week as an endowment to provide against them. Finding people well inclined, they resolved to make the collection a million and a half, and they now have good hopes of adding two millions to the university's funds.

The beneficiaries of this generosity are the students. We have heard a good deal about the McGill students lately; and what we have heard has not been to their credit. Lawlessness is not manliness. When it comes from the persuasion that, whatever suffering they may inflict on others, the lawless run no danger of being dealt severely with by public authority, it betrays the boulder of the coarsest grain. Those students must recognize that inasmuch as they are being educated through the bounty of others, they are recipients of public charity. This should not sadden them. The right receiving of charity is not degrading, and the notion that it is, is one of the worst errors of the day. But that hypocrisy which receives, and swaggers vulgarly, as if it had not received, is one of the most pitiful sights that heaven looks down upon.

The receiving of charity brings about relations of dependence that cannot be ignored, which should result in modesty, humility, self-restraint, obedience, diligence, and other such things which the modern college student is accustomed to despise. Yet, after all, what are they but Christian virtues, the learning of which is more important than that of any science?

By the way, there is another university in Montreal and Quebec—Laval. We do not hear of enthusiastic committees raising funds for it—which is to be deplored. Neither do we hear of any rioting by its students—which

is to be commended. As we look over the names of public men in Canada, we find that its graduates compare very favorably with those of the more flourishing McGill—which is to be admired. From all this there are practical conclusions to be drawn, which have their application not only in Canada, but also in the United States.

#### Socialist Furniture

The Socialist author Breuer, according to the "Pius Verein Correspondence," seriously insists that the class-consciousness of the worker must evince itself in the furniture of his house. He characterizes as National Liberal the outfit of a model workingman's home in a certain exhibit, while he gives his full approval to another which he pronounces to be correctly class-conscious. Comrade Reinke, in the *Vorwärts*, takes issue with him, and emphatically denies the assumption that the latter articles of furniture in anywise possess the purely Socialistic cast. The matter is evidently of the utmost importance, since it would undoubtedly be treason for a comrade to sit upon any chair whose contour does not possess the proper class-consciousness. The controversy incidentally illustrates the liberality and broadness of view whereof Socialists so proudly boast.

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A Canadian newspaper, strong against bilingual schools and any language but English, informed its readers a day or two ago that Monsignor Falconio, on his arrival in Rome, was taken charge of by the *Prosecutor-General* of the Franciscans, and conveyed to the Franciscan convent.

We do not know what the poor Franciscans have done to require a special prosecutor all for themselves. The statement has a strong flavor of the Inquisition. Anyhow, Monsignor Falconio seems to have settled matters with the *Prosecutor-General*, for he was at liberty when the time came to receive the red hat.

Had the Canadian editor consulted one educated in a despised bilingual school, he might have learned that the person who took charge of Monsignor Falconio was the *Procurator-General* of the Franciscans.

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Paul La Fargue, the Socialist, who, with his wife, the daughter of Karl Marx, committed suicide on November 27, left a letter for his fellow Socialists, in which he said: "I die with supreme joy and with a certainty that the cause to which I devoted my life will triumph in the near future. Long live Communism!" Did La Fargue seek by self-inflicted death to confirm by an heroic act the sacredness of the cause to which he had devoted his life? Such heroism, we think, will not be imitated by Communists generally. Thus far they have been willing to take everything tangible, but the theorists are not as yet ready to recommend every Socialist leader to take his own life.

## LITERATURE

**An Eirenic Itinerary.** By SILAS MCBEE. New York: Longmans, Green & Co.

This is a sad book, for it records the illusions of one who, recognizing the importance of unity among Christians, set about procuring it by means of his own devising. Mr. McBee's ideal is a union tolerant of differences of belief, and having for its bond the love of our Lord. He holds existing divisions to be the result of well-meant attempts to define the Catholic faith, and that their cure is to be obtained by the ignoring of definitions and the cultivating of loyalty to the person of Christ as head of God's family. He does not see that love for our Lord must include love for His Incarnation, Birth, Life, Death, Resurrection, Ascension and Revelation; that one who errs about these changes the real Christ into a Christ of his own imagining, than which no worse insult can be offered by a creature to his Creator and Redeemer; and that the great defenders of the Catholic faith dogmatized so earnestly because they loved so well.

Mr. McBee carried his message of peace to Europe, where Protestants received it gladly. The Emperor of Germany reproduced its ideas a few weeks ago, as giving the proper way to preach the Gospel to-day. Those in power in Italy were favorable, for they welcome any ally against the Church. Mr. McBee was pleased with them and accepted the King's assurance that Luzzati, the Premier, is a deeply religious man.

In his dealings with schismatical Orientals, as well as with Catholics, Mr. McBee met two difficulties. One was that very few indeed understood that he was offering to guide them to unity. All they could comprehend was that there seemed to be a movement among Protestants to renounce their errors. Still some sufficiently acquainted with what is going on in the Western world saw the real state of the case. Among these was the Procurator of the Holy Synod in St. Petersburg, whose plain speech should weigh more with Mr. McBee than the polite generalities of others. Unity, he said, means that you become orthodox. The Russian Archbishop told the Episcopalians in Philadelphia the same.

The other difficulty was the difference of language, which must have made the use of interpreters necessary, a thing that does not help to clarity. Moreover, even if Mr. McBee understood the language of some of those he visited, his lack of theological knowledge must have caused him to misunderstand their ideas. Thus he tells us that the Pope "had suggested that Rome would always be ready to yield anything but essential dogma. When it was intimated that the crux of the whole question would be, What is essential dogma? the Pope's reply showed that it would depend upon the attitude of those seeking unity. If the attitude was one of controversy, of conflict, of war, then every defence, every out-post intended to protect dogma must be regarded as essential; but if the attitude was one of friendliness, if the spirit of unity prevailed, then the fundamental mysteries of the Faith would be found to be simple and few." It is a pity that Mr. McBee did not quote the exact words of the Pope. In attempting to give their sense, he has made the Pope an opportunist in matters of faith and has attributed to him the Protestant error of essential and non-essential doctrines. What the Pope really meant is this, which is said every day to those seeking instruction: If you pursue a critical method, setting yourself up as judge and calling before your tribunal every Catholic dogma, since every revealed truth is essential to the Catholic Faith and to be believed because God has revealed it, you will never reach the unity of the Faith. If, on the other hand, you come sincerely desirous of that unity, the process is very simple. Examine prayerfully the question:

Did Christ establish one infallible Church, with St. Peter and his successors as its visible head, to be the guardian and teacher of His revelation? and your course will be easy. Once you believe this, you will believe all the Church teaches and you will rejoice in the unity of the Catholic Church, which is, and must be forever, essentially one. In other words: there is one Church which no defection of heretics and schismatics divides. Enter it and you will have Christian unity. Remain outside and you are irremediably cut off from that unity.

H. W.

**The Innocence of Father Brown.** By G. K. CHESTERTON. New York: John Lane Co. Price, \$1.30.

The reviewers, who have been regarding the twelve tales that make up this volume only in the light of detective stories, have pronounced them remarkably clever; and so they are. One could pick flaws in the inductive methods of Sherlock Holmes, nor is Gaboriau's chain of circumstances always infrangible, but it is difficult to find an alternative for the facts and links that Father Brown's blinking eyes spy out with marvelous acuteness or disprove the inevitableness of his conclusions.

But there is more in these stories, both in and under the surface, than the solving of criminal mysteries. Mr. Chesterton has a didactic or moral purpose in his plots as in his paradoxes, and deeming, probably, the paradox form stale, he essays to wile his readers along criminal paths, not to show them the end of an exciting chase, but to bring them within range of the lessons and preachments he has ready on the way. These are numerous and arresting but all subject to the main thesis: that a Catholic priest acquires in the practice of his calling an exceptionally accurate knowledge of crime and criminals, as well as of many other things and persons, together with a sympathetic forbearance born of acquaintance with human weakness and the laws of retribution; and that, in tracing the relations of cause and effect in criminal problems, the logical training of a priest enables him to apply this knowledge with a sureness and facility that would astonish the professional sleuth.

From the fourth to the last page Father Brown is the central figure. *Book News* would have him an Anglican, but he is introduced as "a Roman Catholic priest" attending the London Eucharistic Congress, he performs Catholic functions in every chapter, and in "The Hammer of God" the "little Latin priest" is contrasted with an Anglican minister. The opening story lays down the thesis. When Father Brown has turned the tables on Flambeau, the French criminal genius who, disguised as a priest, would rob him of a valuable sapphire cross, and, by drawing him into philosophical discussion, has unveiled the imposture, the "celibate simpleton" explains his achievement by experience acquired on the London mission, adding: "Another part of my trade, too, made me sure you weren't a priest. You attacked reason. It's bad theology." And so throughout, by sacerdotal logic and experience with sinners and the knack of winning confidence, Father Brown unravels every web that has baffled detectives and police. And he acts so unostentatiously that the beneficiaries, unaware of his agency, still deem him as Flambeau did once, "a celibate simpleton," an unsophisticated creature "whose creed requires him to be cloistered from the world."

Father Brown is presented as the clerical average. Friendly, humorous, unobtrusive, he makes no show of dignity; yet when the crisis arrives he looms large beside the dignified Anglican minister. He uses his powers not to avenge but to save. Corrigibles like Flambeau he converts with quiet reasoning, but permits the most satanic criminals to go unpunished in this world. "Let Cain pass by," he says



of one murderer, "for he belongs to God," and to another who asks, "Do you believe in doom?" he replies: "No. I believe in Doomsday. We are here on the wrong side of the tapestry. The things that happen here do not seem to mean anything; they mean something somewhere else. Somewhere else retribution will come on the real offender. Here it often seems to fall on the wrong person."

There are interesting sidelights on French anti-clericalism and other questions of the day, and deft touches of humor, and exquisite sketches of characters and scenes that merit comment, but we are somewhat in the position of Father Brown in the last chapter, who, when urged to await the Coroner's inquiry into the final tragedy, replied: "I'm sorry I can't stop. I've got to get back to the Deaf School." Is this a hit at the "Encyclopædia Britannica"? M. K.

**Pioneer Catholic History of Oregon.** By EDWIN V. O'HARA. Portland, Oregon: Published by Author.

The author of this little work has devoted what leisure time a priest in a far Western diocese can have to the study of the early history of Oregon. He gives us in it the first fruits of his labors.

Four things in that early history are of special interest to Catholics: The myth of the embassy sent by the Indians to the Eastern States in search of the religion of the Book, the two Whitman myths, and the shameful treatment of Dr. John McLaughlin by the Protestant missionaries. Father O'Hara puts them all in their true light. He shows that the Indians sought Catholic missionaries, and never even dreamed of the Book. He proves that Dr. Whitman's famous ride was not for the purpose of saving Oregon for the United States, an absurd story continually cropping up—it was reproduced only the other day in the New York *Herald*—but to save himself from dismissal at the hands of the American Board of Foreign Missions on account of his failure as a missionary. He demonstrates that Whitman's murder was due to himself alone, and that the Catholic missionaries were so far from having a hand in it that Father Brouillot saved from death the very man who invented the fable; and he tells in burning words how the Methodist missionaries robbed of his lands a noble man who sacrificed his high position as head of the Hudson's Bay Company in the Oregon country to his humanity to them and the American immigrants.

Father O'Hara then goes on to tell the noble deeds of the founders of the Church in Oregon: Archbishop Blanchet, his brother, Bishop Blanchet, and Bishop Demers. He tells of the Jesuits and of the coming of the Sisters of Providence, of Notre Dame, and of the Holy Names. He narrates the check these suffered by the exodus from Oregon consequent on the finding of gold in California, and the difficulties which this exodus brought on the Archbishop.

In these days of Pan-Americanism, it is pleasant to find in Father O'Hara's book the record of what the Catholics of the Northwest owe to their brethren of Mexico and South America. They are not the only English-speaking Catholics with this debt, and we think a very interesting book might be written on what Latin America has done for the Church in English-speaking lands.

This book ought to be in every Catholic library. No school or parochial library can be without it. As Father O'Hara is his own publisher we give his address: The Rev. Edwin V. O'Hara, 62 North 16th Street, Portland, Oregon.

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Katharine Fullerton Gerould, in a paper in the *Atlantic* on "Dress and the Woman," asks: "Is it not fashion rather than beauty that is subtly discriminated against by all religious orders? The nun, like the Quakeress, must adopt a single

color and a single mode, though nun and Quakeress both often find this chosen garb the most becoming they could possibly wear. No dress could be more beautiful than that which I remember from my childhood's convent. It fell in rich and simple folds of violet—violet being neither purple nor crimson, but something indefinitely magnificent midway between—enhanced by white linen *guimpe* and cream-colored veiling. It gave the daughter of a French duke, I remember, the aspect of a queen regnant. Yet it represented poverty, chastity and obedience. No one is especially concerned with the nun's being unbecomingly clad. A subtle mortification is supposed to lie in her engaging to dress in exactly the same way all her life. The mortification is, of course, heightened by the fact that she shares her style of dress with the rest of the community regardless of type. But in any case the first thing that the postulant renounces is fashionable clothing. They leave her curls to be cut off later."

Any fair-minded person who reads William Archer's far from "impartial account" of the "Life, Trial and Death of Francisco Ferrer" cannot but regret that so much time, labor and good press-work have been wasted on so worthless an object. Mr. Shipman has shown in the pages of *AMERICA* that Ferrer was a libertine, unbeliever and anarchist, whose execution as the instigator of Barcelona's "Bloody Week" was as justly merited as was that of the Chicago anarchists who caused the Haymarket riots. Since no sensible American has but one opinion about the justice of that sentence, Mr. Archer's tardy attempt to arouse sympathy for his "martyr of free thought" should end in failure. Moffat, Yard & Co. are generously contributing towards this failure by asking a high price for the book.

"Elevations to the Sacred Heart" is a translation from the French of Abbé Felix Anizan, which R. & T. Washbourne are publishing. The English retains much of the original's Gallic verve, the author urges men to "rally round Christ" against those "who have declared war on God," and the book has about it a praiseworthy solidity and freedom from exclamation points.

Till the last trumpet religious, no doubt, will be having new books offered them on the duties and advantages of their state. But it is so difficult to speak on these subjects better than the "old masters" that a work like Father Charles Cox's "Short Readings for Religious," which the Benzigers publish, offers little that is novel or striking in matter or treatment. The readings, however, are short, so busy Sisters will find the volume a convenient one.

Our readers will remember the excitement about the \$50,000 "Mazarin Bible" last May. That was on vellum. A printed edition of the same book brought \$29,000 at an auction in London on November 20.

#### BOOKS RECEIVED

Primitive Catholicism. By Mgr. Pierre Batiffol, Litt.D. New York: Longmans, Green & Co. Net \$3.50.  
Among the Blessed. Loving Thoughts About Favorite Saints. By Matthew Russell, S.J. New York: Longmans, Green & Co. Net \$1.25.  
Meditations for Every Day. Translated from the "Reflexions Chrétiennes" of Rev. François Nepveu, S.J. By Francis A. Ryan. New York: Benziger Brothers. Net 75 cents.  
With God. A Book of Prayers and Reflections. By Rev. F. X. Lasance. New York: Benziger Brothers. Net \$1.25.  
The Queen's Promise. By Mary T. Waggaman. New York: Benziger Brothers. Net 60 cents.

#### German Publication:

Die Gesellschaft Jesu. Ihre Satzungen und ihre Gefolge. Von Moritz Meschler, S.J. St. Louis: B. Herder. Net 55 cents.

### EDUCATION

In an address, which the local press declares to be the most forcible on two leading topics of the day ever heard in Kansas City, the Rev. M. P. Dowling, S.J., President of the new Rockhurst College of that city, recently discussed certain social problems and education. The occasion was the first annual dinner in celebration of Columbus Day as a State holiday in Missouri, and the audience was made up of more than four hundred men, prominent in every walk of life in that most progressive of Western cities. Father Dowling's right to speak with authority on educational problems is readily granted in the Middle West, where his splendid work in the development of the Creighton University of Omaha is well known; here in the East his singularly accurate and strong analysis of the question will undoubtedly win for him similar respectful hearing. The burden of Father Dowling's address was self-sacrifice. He declared that he felt no hesitation in urging this virtue on the successful business man in behalf of the commonwealth which has protected and fostered his acquisitions. The successful business man owes a return to his fellow man, to the commonwealth and to God, and he cannot absolve himself from doing something to make the world better for his having lived in it. It is not by providing liberally for himself and his family that he will pay his debt—for that much the heathen does; but by helping to establish centres of conservative influence and sound principle.

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"Education," he said, "is the key-note of progress in every land and notably in America. It gives social influence and political power, and a firmer hold on public opinion and secures recognition for its possessor. By means of it a man becomes the peer of the best, takes his proper place in public and private life and impresses his personality upon his times. If he is a true man he helps to form public opinion according to the principles of truth and justice; he raises the standard of moral life in the community; he is listened to eagerly and with respect in the assemblies of his countrymen, because he has a message to the world. He ought not to think that all is finished and all his obligations cancelled when he has made a complete education contribute to his worldly success, when he has provided for his own comfort and the welfare of his family. His duty extends beyond this, for he owes something to his country, to Christian society and to the Church represented by these essential institutions which uplift the truth. He must feel that he is bound to take an interest, and even a prominent part, if his talents allow, in the concerns of his native land; to apply his principles to the social, political, economic, national and international questions which furnish problems to the thinking men of his time. His knowledge is not a mere personal luxury, but a sacred trust, to be used for the welfare of society. So, too, wealth, his commercial standing, his social prestige, his success, are all a trust demanding of him civic service."

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Unlike the well-known Chicago merchant who would have the prospective business man eschew totally a college training, Father Dowling contends that entrance upon a business career does not mean that a man's interests, ambitions, energies and aspirations are to be completely absorbed in his mercantile occupations. Refinement and scholarship are not out of harmony with business; on the contrary they add a zest and charm to life and lend a nobility to success. Higher studies should be pursued not because they are a ready means for money-making, but because they elevate the character, ennoble one's ideas, secure higher enjoyments to those who are successful, and enable men of culture to exercise a stronger influence on their fellow men. "It is important in a country like ours," said Father Dowling, "where everyone has a voice in public affairs, to have in

business life educated men who can give tone to public opinion and not be led astray by the siren voices of the hour; men who will stand proof against popular delusions and weaknesses, who will furnish material for positions of trust and influence, direct the ill-advised enthusiasm of the thoughtless, help to form correct judgments for their fellow citizens, raise the standard of honesty and integrity. Such men become the patrons of letters, give a helping hand to struggling talent, lift up the fainting and disheartened, and maintain the highest type of citizenship. The moulding of the thought of our nation and keeping our countrymen in the path of safe traditions does not belong exclusively to the doctor, lawyer or clergyman; and it is not correct to assume that they alone should have a college course and that all others must abdicate. The business man is and ought to be a power; his influence will be strong in proportion to the extent of his education, good in proportion to its correctness."

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Naturally the experimentalism of many modern educationists who complacently cast aside the treasured wisdom gathered from long and costly experience, and consider nothing worth while unless it be new, does not appeal to Rockhurst's president. "Why do we educate?" he asks. "Is it to improve the physical condition of the student? Is it to enable him to fill a good situation? Certainly the aim of education is not to supply the world with better servants or even to enable persons to make a better living. It has a higher aim than merely to make him useful. Is education intended to help on the march of intellect, to fit one to mix with credit in society? All these may play a part. Still it should not be forgotten that the intellect may be cultivated without making a man better; good professional men may be morally bad, clever business men may be dishonest and devoid of integrity. Why, then, do we educate? We educate mainly to form character; to make youth religious and conscientious; to teach the duty of self-control, self-respect and rational independence, the spirit of obedience to legitimate authority, respect for others, regard for order; to inculcate moderation, patience, discretion, earnestness of purpose; to show the beauty of virtue, the nobility of labor, man's mission to battle and struggle and act through principle and duty; and since character is made up of habits and principles, education is the formation of good habits and the formation of sound principles, besides the mere acquisition of knowledge. It is the building of good citizenship on the foundation of moral law. Such education is the safeguard of the individual, the family, the Church and the State; it deals both with the temporal and the eternal; it fits a man for this world with reference to the next."

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All this, to be sure, is little in accord with the spirit of many leaders in the educational world to-day who, in a rush for what they delight to speak of as original research work and discovery, pay little heed to the conservative school methods a long tradition honors. Father Dowling reminds these leaders "that it is better to be right than to be original, better to adopt something safe than startling, better to base a system on a sound philosophy, even if others have done so before, than to leave the beaten track in search of untried and perhaps dangerous novelties. There are established principles and practices that must always have place in education, because they are based on the nature of the human mind and the perennial needs of man, because they respond to aspirations as deep seated as human nature itself. Customs and habits and men may change, but human nature never; and therefore the essential landmarks in mind development must remain immovable."



It is common enough for those who speak on education to-day to condemn methods, systems and institutions, and to sound the tocsin for universal reform. Father Dowling's masterly address was conceived on lines too sanely objective to permit him to join the chorus of mere fault finders. Where he does criticize he boldly and fairly offers the justification of his criticism. "I feel that I am justified," he says, "in condemning the parent who abdicates his authority and allows his half-developed children to determine the character and extent of their education. I am justified in blaming the public for believing that education, which is essentially a personal development, can be acquired only in large institutions; though many master minds which have led the thought of the world, and whose names will never die, had no opportunity to feel the uplifting influence of gigantic universities that scout faith and revelation. And yet these men made good in the world of thought and retained their simple faith. I am justified in cautioning the scientific and professional man against overestimating the value of the laboratory, because all education does not begin and end in the laboratory; in fact, all that is most mind-developing and character-building is not concerned with the laboratory at all. What apparatus is needed for mental and moral philosophy, rhetoric, poetry, art, literature, philology, law, economics, mathematics, composition, music and history?"

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He had a word, too, to say regarding the young man who thinks he has finished his education when he has finished college, and seldom afterwards gets on speaking acquaintance with a book or allows himself to be elevated by an ideal.

"It is a subject of deep regret," said Father Dowling, "that many students go through college without any appreciable development of character. They spend years under painstaking, conscientious, capable and zealous instructors; they learn a certain amount from books; but somehow they fail to strengthen their weak points of character; they may be scholars and students but they are not men. They come forth from their studies without energy, promptness or decision, without any realizing sense of what will be expected of them. They wait for some impossible combination of circumstances which they fondly hope will make everything easy for them. They undertake and accomplish nothing, because the difficulties always seem insurmountable to them. The real trouble is that they are constitutionally lazy, they dislike to bend their backs. Such persons must come to realize that in the teeming life of the twentieth century there is no place for sluggards. Neither is there place for those who have imbibed no sense of responsibility, no established principle of conduct, and who are consequently untrustworthy and unreliable. Neither is there place for those who lack self-respect, self-sacrifice, self-control. All the book learning in the world will not cure such defects or enable their victims to exert any commanding influence."

It is a striking sketch of the student who fails, in the day's phrase, to make good; it is as well a forceful answer to the foolish plaint of many of our own time that a college education fails to fit men for the struggles of the after life. M. J. O'C.

### SOCIOLOGY

In olden times criminals were executed publicly, and men and women flocked to executions as to a spectacle. The mob took possession of the spaces around the gallows the evening before, and spent the night there in drinking and clamoring and fighting. The well-to-do paid for windows commanding a good view, prices worthy of a coronation procession. The question uppermost with everyone was: how will the condemned man suffer? If the criminal, or rather, if the criminals—for, when the death penalty was commoner, men were often hanged in batches—met death

bravely, they were objects of admiration. If they could make something of a speech, they were heroes.

The idea of a public execution was to let the world know that order, violated by crime, must be avenged, and to deter, by the horror of the sight, the vicious inclined to commit crimes similar to that which the victim was expiating. At length wiser men began to see that the disorders accompanying it violated the sanctity of order anew, and that instead of deterring from crime, it incited to fresh crimes through the admiration stirred up for one who, after what the spectators would call a short and merry life, met death with fortitude. The public execution, therefore, was abolished. The criminal paid the penalty of his crime within the prison; and the glamor vanished before the sombre hoisting of the black flag to tell the world without that justice had accomplished its work.

In Virginia lately a young man suffered for a horrible murder. So far as the Commonwealth of Virginia was concerned, the whole process from beginning to end was so creditable to the judiciary, the executive and the jury of honest men who tried the case, that in future it will be quite unnecessary for those who plead for a reform in American criminal procedure to quote the example of England and the Crippen case. We have had in our midst a type of what a trial should be, and reformers may point to Virginia and say: remember the Beattie case. From the arrest to the execution the process was serious and grave, justice was swift and efficacious.

But the newspapers, as far as they could, corrupted these virtues. Their detailed reports made the execution virtually public, and this, not for comparatively few, such as would in other days have crowded round the scaffold, but by every one in the nation that cared to read them. They did more. They dragged the condemned man from his cell day after day to exhibit him to whoever wished to see him. They showed him eating and drinking, they retailed his words, they told how he dressed and smoked, they revealed his parting with his father and gave full particulars of every visit he received. They button-holed the ministers who came to speak to him of his soul. They spoke of his fortitude, in a word, they did all that which made the public execution so offensive and immoral, and which brought about its abolition.

Unless we would be inferior to our fathers, as they abolished the public execution, we should abolish the published execution. We have not noted the effect of the public execution on the criminal. It was often this: Human respect, the desire to make a show before the crowd, often impeded the work of grace in his unhappy soul. He would die as he had lived, game. The same effect is produced to-day when the prisoner knows that every word he utters, every gesture he makes, will be communicated to every newspaper reader in the land. He has his part to play before an audience bounded only by the two oceans, and the temptation to play it to the end is not easily overcome.

Another great evil is the interference by outsiders with the cause of justice. Men and women do not seem to understand that they are under authority, which they must obey but not try to control. When sentence has been passed the criminal is in the hands of the Chief Executive of the State. He has a conscience, and he will not let a man go to his death unless he knows that it is his duty to do so. But he has a duty to the law also. He may not interrupt its course for a mere whim or to gratify others, no matter what pressure is brought to bear on him. If he is in doubt he has his constitutional advisers, and he must be left to decide upon his course of action with their assistance. Ministers are grave offenders in this matter. The domination which they exercised over Protestant communities in times past, greater far than Catholic priest or bishop ever thought of, more dictatorial than ever pontiff used, because, being lawless, it knew no bounds, is still a tradition among them, and they are never slow to revive it as far as possible. Women, also, are too ready to interfere.

To summon before an illegitimate tribunal a case that has already been determined by lawful authority seems to include an injury to the judicial power not far removed from contempt. To attempt to dominate the executive authority in the discharge of its functions is not far from usurpation. H. W.

### SCIENCE

The Jesuit professors of natural history, exiled from Portugal, have published the following protest:

"A group of professors of the College of S. Fiel and of the College of Campolide, Lisbon, devoted themselves for some years past to a special study of the flora and fauna of Portugal. They traversed nearly the whole country and collected a large quantity of material for study.

"Though they contributed to many reviews, they published the results of their researches chiefly in *La Brotéria*, which they founded in 1902 in the College of S. Fiel. As they were thrown entirely on their own resources, they were able to carry on their work only at the cost of immense sacrifices. The nine volumes they have published, the kindly welcome given their modest labors by naturalists at home and abroad, the encouragement they received, prove to them that their efforts were not useless to science. Alas! the Portuguese Republic has formed a different opinion!

"They were Jesuits; and with this as a pretext the Provisional Government closed their houses, confiscated their goods and drove them, without any form of trial, from the country. Assailed as criminals by the populace stirred up and egged on by the Government, some of them were arrested and dragged to prison; the rest were able to escape only by flight and in disguise.

"But we have no wish to dwell on those sad scenes of brutality. Our only desire is to protest before the learned world against the incalculable loss we have suffered as naturalists.

"The office of *La Brotéria* was in the College of S. Fiel. Beside an excellent library of natural history, a reading room where there were more than a hundred special reviews, and a microscopic laboratory, had been collected by dint of constant efforts considerable material belonging to the fauna and flora of Portugal, Brazil and the Portuguese colonies in Africa. Entomology and cryptogamy, the special field of our researches, were above all richly represented in it, and we mention in particular the collections of orthoptera, of lepidoptera, as well as that of the zoöcecidies of Europe, Brazil and Portuguese Africa, the only one of its kind in the peninsula. It was the fruit of many years of united effort: of it all, nothing is left us.

"The first care of the Provisional Government was to order the arrest of the director and the professors of the college and the seizing of all their goods. Our books, our reviews, our instruments, even our most private personal manuscripts, we have lost them all.

"Nevertheless, the young Republic boasts that it favors the progress of science; let us see whether this be the case. In consequence of many protests two commissions were appointed to examine the scientific material of S. Fiel and the Campolide and to determine what was to be done with it. The one assigned to S. Fiel did not include one naturalist! A veterinary surgeon, a doctor of medicine, a professor, two lawyers, with the fiercest enemy of the college as president, formed the commission. Their decision was worthy of them. They determined that the material in question could by no means be returned to the lawful owners!

"At Campolide the collaborators of *La Brotéria* had also been doing their utmost. Two years before they had established an Institute of Natural Sciences, modest, no doubt, yet with its library, its numerous reviews, its laboratory, and its museum, it bore witness to the constant efforts of its founders. The collection of fungi, and, in particular, of the myxomycetes of the whole world, was particularly rich. An enormous mass of material in

diatoms and bryophytes, as yet unstudied for the most part, had been gathered together to serve as the basis of combined labors which had already been begun.

"The commission named by the Government was certainly more enlightened than that sent to S. Fiel. It held that no one could turn this material to account better than the naturalists who had collected it, and that it ought to be restored to them entire. What regard did the Government show to this decision? It found the matter somewhat ticklish. Three of the naturalists interested were foreigners, who put the protection of their rights into the hands of their national representatives; and the Government gave out that everything would be given back to the naturalists of Campolide. For a long time we were simple enough to believe these fine promises; yet it was only through the persistent demands of the foreign ministers and consuls that we got back the mycological collection, two or three works on mycology, the diatoms and a small part of the bryologic material. But what has become of our geological and mineralogical collections, of our herbarium of phanerogams and of lichens, of the far greater part of the bryophytes, of our books moreover, of our reviews, of our instruments, of our manuscripts? All have been stolen.

"The Minister of Justice had the hardihood to tell one of us: "If your collections are lost to you, they are not lost to science." They should not be lost to us. They are the fruit of our labors, our efforts, our sacrifices. We have the strictest right to them as well as to our books, our instruments, our manuscripts, to all our goods.

"But, unhappily, our collections are indeed, for the most part, lost to science. In fact these materials, in great measure still unstudied, have not been arranged so that they may be handed over to other naturalists. Complete labels are wanting very often. Numbers referring to notes taken on the spot, abbreviations, mere signs, indecipherable and without value so far as others are concerned, contain for their authors ample information. Professional men understand this perfectly.

"Therefore the naturalists of *La Brotéria* protest loudly before the learned world against the infamous injustice of which they are the victims; they protest in the name of their violated rights, they protest in the name of science."

### PULPIT, PRESS AND PLATFORM

Father Bernard Vaughan, S.J., has completed his first course of sermons given in the United States. At Boston his discourses entitled "Why be a Catholic?" were attended each Sunday evening by 3,000 persons, while the press estimated that as many were turned away. Besides preaching in the Church of the Immaculate Conception Father Vaughan gave sermons in other churches, lectured in theatres and halls, convents and schools, homes and clubs. He must have addressed between forty and fifty thousand persons in Massachusetts during the past month. The press has followed him closely, and we give from the last sermon of his course a passage in which he describes Lake Louise. If the style is the man, read what follows:

Speaking of the beauty of the Church he said in part:

"I saw in the Rockies rising up before me the virgin glacier clad as it were in bridal dress, the glistening snows all sparkling with jewels seen through transparencies of fretted gold and frosted silver. Reposing in the arms of Heaven, mantled in the softest blue, this earth-spirit arrested my attention and held my eyes till they ached with the dazzling grandeurs of the sight.

"On either side of this fairy form stood giant mountains accoutred like royal guardsmen in the garb of battle, their feet lost to sight below the lapping waters, their loins girt about with a belt of pinewood dyed in the blended glories of autumn. From the shoulders of those forest giants there seemed to fall mantles of gleaming snow, while their helmeted brows silhouetted against the blue-vaulted heavens described an outline fine and sharp.



"High above this pageant, I lifted my eyes toward the sun, too gorgeous, too seraphic to contemplate without first shading your eyes. His presence seemed to bathe the whole scene in a sea of glory, kindling into flame the rare, rich tints of foliage seen through the snow wreaths hanging from the boughs of the forest. It was a gorgeous picture, painted by the Master's hand and hung in nature's lonesome but most wondrous picture gallery, the Rocky Mountains.

"As the eye traveled from the sun riding in his noonday chariot down below to the lake in seeming worship at his feet, it became almost awe-inspiring to see reflected on the heaving bosom of the water the whole scheme of beauty before which it lay prostrate. There behold mirrored forth on the smooth waters all the glory in the heavens; there see repeated the bridal snow-dress, the burnished armor, the blood-red pines and the blazing glories of the noon-day sun.

"It was what I may term nature's dream of nature's beauty. Turning from this picture to the book of Revelations, we find that this scene is repeated, too, in the life of Christ's Church. The only difference between the two is that in one case our eyes feasted on a vanishing dream and in the other on a lasting reality."

Father Vaughan proceeded to draw out more fully the analogies which he found in the two pictures so poetically described. He told of the beauty and grandeur of the Catholic Church, and how it reflected its splendor down through the ages in which it had lived and still maintained its magnificence.

#### ECCLESIASTICAL NEWS

The third annual Pan-American Thanksgiving Day Mass was celebrated in St. Patrick's Church, Washington, D. C., on November 30, and was attended by President and Mrs. Taft, several members of the Cabinet, Justices of the Supreme Court and representatives of the twenty Latin-American republics. His Eminence Cardinal Gibbons presided, and Bishop Donohue, of Wheeling, W. Va., preached the sermon. Mgr. Russell, the rector of St. Patrick's, entertained the distinguished guests at luncheon after the ceremony.

Four Carmelite Sisters of the Baltimore Convent have been chosen to establish a new convent at Davenport, Iowa.

On the feast of the Presentation, November 21, a very impressive ceremony took place at the mother house of the Sisters of the Good Shepherd, New York. Five postulants received the white veil, six novices were admitted to the simple vows of religion, and seven already several years in the community made their solemn profession. The Right Rev. Thomas F. Cusack, Auxiliary Bishop of New York, officiated, assisted by the Rev. Thomas F. Myhan, rector of St. Ann's, and the Rev. Thomas F. Lynch, rector of St. Elizabeth's.

The Rev. Foster W. Stearns, for two years rector of Christ Episcopal Church, Sheffield, Mass., was received into the Catholic Church by the Rev. J. Havens Richards, S.J., on November 15. The ceremony took place at the church of St. Ignatius Loyola, New York. Mr. Stearns is a son of R. H. Stearns, of Boston. He was graduated from Amherst College, class of '03, and married a daughter of Professor Genung, of Amherst College.

The Right Rev. Monsignor O'Donovan, of Mudgee, New South Wales, celebrated the fiftieth anniversary of his ordination as a priest on October 10. Monsignor O'Donovan was ordained at All Hallows College, Dublin, in June, 1861, and in September of the same year left Ireland for Australia, where he has lived uninterruptedly ever since. The numerous churches which he built

during his half century of missionary life bear witness to his unflagging zeal. Many of Monsignor O'Donovan's curates are now prominent priests in Australia, including the Right Rev. Dr. Drum, the present Bishop of Bathurst.

Among the visitors to Rome for the Consistory was Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, who brought the congratulations of his native diocese to Cardinal Farley. The latter may visit Ireland on his way back to New York. Cardinal O'Connell will probably remain in Rome over the New Year.

A new arrangement of the courses of study at St. Charles' College, Md., is being considered, and when the matter is settled, the site for the new college will be selected. The Very Rev. Edward R. Dyer, S.S., president of St. Mary's Seminary, Baltimore, suggests the combination of the philosophy department of St. Mary's Seminary with the last two years of the classical course of St. Charles' College. Such a measure would make one institution of the collegiate department of St. Mary's University, now divided between the junior and senior years at St. Mary's Seminary, in this city, and the freshman and sophomore years connected with the four years of classical high school work at the old college in Howard county.

The Aid Society for Inmates of State Penal and Reformatory Institutions, recently established in Missouri, is receiving general approval. For many years the Catholic inmates of the various penal and reformatory institutions of Missouri never had the spiritual care and attention to which they were entitled. On March 5th last a branch of the Holy Name Society was established in the State Prison, and since then the necessities of the inmates have been made known. In the Jefferson City prison two hundred men have availed themselves of the privilege of the reception of the Sacraments, the general moral tone of the whole penitentiary has been materially improved, hundreds of non-Catholics and many hitherto indifferent prisoners have flocked to the Sunday courses of instruction, and the Catholic men have taken a particular pleasure in decorating their altar and making both the sanctuary and the priest's quarters exceedingly attractive. All the improvements so far have been made possible by the contributions of the inmates from their meagre earnings, and the Catholic end of the prison resembles a small parish of zealous and interested parishioners who take an observable pride in the moral and religious progress they are making. The prisoners seem deeply appreciative of the outside interest in their welfare and are profuse in their gratitude to the founders of the "Aid Society," the object of which is to create a fund to be used for all the requirements of a Catholic chaplain. It is the intention of the promoters of the Society to also look after the interest of the boys at the Boys' Reform School, Booneville; the girls at the Girls' Reform School, Chillicothe, and the Catholic inmates of the various jails of the State.

A Protestant Missionary, Rev. Peter MacQueen, of Boston, after visiting a great part of Africa, wrote as follows on the Catholic Missions of the dark continent:

"I have everywhere found in Africa Catholic Missionaries and Religious. I have found among them a great spirit of sacrifice, abnegation and an ardent love for God and man. They are faithful in fulfilling their duties, and they succeed marvelously where others have had no success. They teach the sublime truths of religion to those tribes plunged in ignorance and darkness."

Africa, which in 1800 counted only a few thousand Catholics, possesses now 73 missions with 660 stations, 3,294 churches, 850,000 Catholics, 16 Bishops, 35 Vicars Apostolic, 23 Prefectures Apostolic, 1,700 priests, 1,660 schools, 2,270 hospitals. Accord-

ing to the statistics of the Propaganda Fide in Missions alone Catholics have increased from 402,532 to 841,074 within six years (1901-1907). The Mill Hill Fathers began their apostolic labors in the Congo only five years ago. Within this short period, however, they have succeeded in opening four stations embracing the country watered by the Lulonga, Maringa and Lopori rivers. An idea of the extent of the country depending on them may be had from the fact that in one station alone a Missionary may travel for 21 days in a native canoe (a day's journey is equivalent to 40 or 45 miles), and yet be within the limits of the district to which the station belongs.

Fancy, says a Missionary correspondent, "traveling in a boat for twenty-one days, putting aside for the moment its absolute instability. You cannot walk even the few paces at your disposal for fear of upsetting it. You are forced to sit in the same place for twelve hours, and very often you cannot find a spot on which to land and cook your food owing to the dense forests which run down to the very water's edge. You have to prepare and take your meals in a boat three feet in width and make it your dwelling-place for days together under a tropical sun and a still worse tropical rain."

The recent visit to Rome of Dr. Makyl, Vicar Apostolic of Changanachery, and of Dr. Menachery, Vicar Apostolic of Trichur, has resulted in certain changes and improvements in the administration of the Malabar Syrian Church effected by the Holy See in the government of, at least, the Vicariate of Changanachery. This vicariate has, it is announced, been partitioned into two vicariates, Northern and Southern. Dr. Makyl is to be the Vicar Apostolic of the latter, while the Northern Vicariate will be under a separate vicar to be appointed. The Church in Malabar is in a prosperous condition with 350,000 Catholics, 350 churches, 450 Syrian priests, 100 Carmelite friars, and 150 seminarians.

### OBITUARY

Death came with startling suddenness to Rev. John P. Frieden, S.J., a distinguished member of the Missouri province of the Society of Jesus and President of St. Louis University, St. Louis, Missouri, the mother-house of the Jesuit body in the Middle West. Father Frieden had been called down town by a business engagement on the afternoon of December 2, and he was just about to return to the University when an acute attack of heart trouble prostrated him. A priest was hurriedly summoned to administer the last rites, and Father Frieden passed away almost in the moment the words of absolution were uttered.

St. Louis University's deceased head was born in Luxemburg, November 18, 1844. His elementary and college training was received in the schools of that grand duchy, where, too, after a brilliant course in the normal school, he taught for some years. Coming to America in 1869 he entered the novitiate of the Jesuits in Florissant, Missouri, on February 24 of that year. He was instructor in the School of Arts of St. Louis University from 1872 to 1874, in which year he began his higher ecclesiastical studies in the Jesuit Seminary of Woodstock, Maryland. There he was ordained priest in the Easter week of 1880, and after another year of advanced theological studies, Father Frieden returned to his home province in 1881.

From the beginning the young priest showed marked executive ability, a gift which his Superiors were not slow in recognizing, to such degree that Father Frieden's entire life since his ordination was spent in the direction of Jesuit houses. From 1881 to 1889 he was President of Detroit College, Detroit; from 1889 to 1894 he was charged with the government of his province as Provincial of Missouri; from 1894 to 1896 he was Superior of the Fathers of the third year of probation in Florissant, and in 1896

he was sent to the Mission of California, whose destinies he guided until 1907, acting at the same time as President of St. Ignatius College in San Francisco. The burdens incident to the restoration of the houses in that mission subsequent to the great earthquake and fire shattered Father Frieden's vigorous strength, and in 1907 he was called back to his home province to rest and recuperate. Shortly after his return, however, he was once more in harness—being called to preside over the new development that had come to St. Louis University of late years, making it one of the largest Catholic educational institutions in the country. There the end has come to a well-spent life in the Master's service, and Father Frieden's worth will be long and gratefully remembered by those who mourn his sudden call home.

Father Joseph Knabenbauer, S.J., who died at Maastricht, on November 12, from cancer, was born March 19, 1839, and entered the Society of Jesus September 27, 1857. After the usual training common to all Jesuits he began his lifework as professor of Scripture, in September, 1872, in the scholasticate of the German Province. Only one year of break occurred, his tertianship, at the end of which Father Knabenbauer made his solemn profession, February 2, 1875. In September, 1910, after thirty-seven years of professorship, when seventy-one years of age, the grand old man yielded his chair, and became Spiritual Father of the theological students of his Order. His dauntless energy and indefatigable toil never ceased till the end. The very day before he was taken to the hospital he said Mass and heard the confessions of the theologians of Valkenburg.

Father Knabenbauer was a most prolific writer during his years of professorship. His reputation will rest chiefly upon his share in the "Cursus Scripturæ Sacræ (Lethielleux, Paris, 1884). Of this colossal undertaking, to him are due the commentaries on Job, Proverbs, Ecclesiasticus, Isaiah, Jeremiah, Ezechiel, Daniel, the Minor Prophets, Machabees, Matthew, Mark, Luke, John, Acts. He leaves in press Psalms, Ephesians, Philippians, Colossians, and in manuscript, Thessalonians. The method of exegesis of Father Knabenbauer was scholarly, safe and sane, and, above all else, Catholic. He used the original text and the chief versions; showed an accurate knowledge of Hebrew and Greek and a familiarity with Semitic languages in general. He faced difficulties fairly. Witness his explanation of the discrepancies between I and II Machabees. In textual criticism he had no sympathy whatsoever for the arguments of the higher critic; their reasons for divisive criticism of a book never appealed to him at all. He was too much of a Catholic for that. He knew full well the traditional views of theologians and the Fathers of the Church. His sense of the attitude of the Church to a question was keen and sure. To him the Bible was first and foremost the Word of God, given to the Church to have and to hold and to hand down to posterity and to interpret rightly to her children. His interpretation was, therefore, that of the Fathers, when the Fathers agreed on points of faith and morals, otherwise it invariably was a meaning which was in keeping with the analogy of the faith.

The Rev. Edward Allen, S. J., former President of St. Ignatius College, Cal., died at O'Connor Sanitarium, San Jose, on November 23. He was Chaplain at Santa Clara College at the time of his death. Father Allen was born in Dublin, Ireland, in 1849, and at an early age took up his studies at St. Francis Xavier's College, Liverpool. He was received into the Society of Jesus and offered himself for the California mission, where he labored for thirty-three years. He had a talent for music, which he turned to good account in connection with his work in the classroom and in the church. Devotion to the sick and the dying was a characteristic trait, while the sweetness of his disposition endeared him to all.